

DAWN OF WISDOM

SWAMI RAJESWARANANDA

Chief Editor: THE CALL DIVINE

Publishers

GANESH & CO. (Madras) PRIVATE LTD.

Madras-17

1964

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ଓଡ଼ିଶା ଶିକ୍ଷା ବିଭାଗ (୧୯୯୩)

New Delhi

MAR 21 '92

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Printed at the G. S. Press, Madras-2
Published by S. Subbaiya for Ganesh & Co. (Madras)
Private Ltd., Madras-17

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BY

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Other Books by
SWAMI RAJESWARANANDA

THUS SPAKE RAMANA
THUS SPAKE KRISHNA
THUS SPAKE VASISHTHA
THUS SPAKE SANKARA
THUS SPAKE RAMATIRTHA
THUS SPAKE YAJNAVALKYA
KNOW THYSELF
WORDS OF WISDOM
LIFE, LIGHT AND LOVE
REVELATION
FLASHES OF PEACE
GOD-CONSCIOUSNESS
YOUR BIRTHRIGHT
SVARUPA SIDDHI
JNANA SUDHA
THE PHILOSOPHY OF LIFE
ATMA SUDHA
THE GLORY AND GOAL OF LIFE
THE DIVINE AWAKENER
ERASE THE EGO

INTRODUCTION

Messrs. Ganesh & Co. (Madras) Private Limited, Madras-17, need no introduction. They are well known for their efficiency in maintaining a high standard of publications. They are, indeed, famous for having brought out books which are the treasures of spiritual wealth.

They have gladly taken up the publication of this present book DAWN OF WISDOM which serves as a Second Volume bearing the Editorials from 1960 onwards from *The Call Divine* (an English Monthly of International Repute). These Editorials are those of the Chief Editor, His Holiness Swami Sri Rajeswaranandaji Maharaj.

The First Volume under the name THE DIVINE AWAKENER, bearing Editorials up to 1960, running to 500 pages, was brought out in response to the loving and pressing demand of the readers of *The Call Divine*. It has become popular and is now in its Third Edition. It has an American Edition in English and it has also been translated into German.

Each subject in this Second Volume is pregnant with meaning, pointed in application, suggests more

than it expresses and administers a spiritual balm for the hurts of mankind and the wounds of the world. The reader feels that he is communing with his own soul, sounding the depths of his very being. Herein lies the beauty and the force of spontaneity patent in every line of the book.

The One Universal Principle, Basic Existence, which knows no distinctions of clime and time is made to shine in Its divine glory and serene splendour, for assimilation in and application to one's daily life.

Sri Ramana Ashram (Regd.)
Tiruvannamalai, Madras State
South India

T. N. VENKATARAMAN
President

PREFACE

Vedantapitamaha His Holiness Sri Swami Rajeswaranandaji Maharaj has, through the much honoured instrumentality of illuminating and monumental works of his, acquired for himself the rare reputation of an unrivalled master of inspiring thoughts, brilliant ideas, most elevating practical lessons.

The precious pages of ADHYATMIC wisdom which compose the present volume are the Editorials of the widely circulated journal, *THE CALL DIVINE*. Month after month, the readers of this international magazine, perused them with keen delight and derived much inspiration and enlightenment, and nothing would have been deemed by them a greater service than the presentation to them, for their daily use, of these Editorials in the present book-form.

The adorable Swami has the unfailing capacity to pour the power of pure spiritual instruction into the felicities of expression.

The deepest truths of divine life, the conditions and prerequisites for Self-experience, he has always brought within the easy comprehension of every

level of lay intelligence; and, a proper appreciation of the thought of the most revered Swamiji, doubtlessly, presupposes on the part of the reader a possession in himself of a certain fine sensitivity not only to the sublimity of the theme but also to the heights of Vedantic and spiritual moods from which it is treated.

Vedanta is not something which can be obtained through College education, but only by meditation, intuition and realization. It is intuitive realization that comes after the intellect has been humbled and silenced. It can be obtained only by God's Grace earned through serving and falling at the feet of sages like His Holiness Sri Swami Rajeswaranandaji Maharaj.

The sage's words are the only arrows that can pierce this mysterious veil of ignorance. Here they are. This is a Scripture for your daily SWADHYAYA and it is your GURU.

Rishikesh.
Himalayas

SWAMI SIVANANDA

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SRI SWAMI RAJESWARANANDAJI MAHARAJ

DAWN OF WISDOM

LIFE PRACTICAL

Spiritual life brings rhythmic balance. It pins no faith in the passing and perishable goods of the world, but only on that which is always abiding, and it thus makes life practical.

The hammer vehemently strikes the anvil. The anvil stands courageously still. Likewise the transitory conditions, at times, come upon you with vehemence. Yet stand firm with rhythmic life, with thoughts and perception orderly and harmonious. This is life practical.

Seeing the world, take a lesson from life to see the Self which is the Substratum of all that is seen. This is life practical.

Have no distorted notions. Look not too much without. Pay heed to the essential and find something fundamental within. Do not turn away from your inner resources. This is life practical.

The Self is not external to any one. The life in the Self is ever free. There are no obstacles, no ignoble thoughts, no fever of anguish, and the like. Such a life cannot but touch the chord in your heart. This is life practical.

Suppose somebody else is stricken by poverty. You do not feel it in the same way as you feel your own misfortune. You look upon it all as a witness. Likewise learn to look upon your own adversity in the same light as you do that of another. This is life practical.

Life is neither pain nor pleasure. Truth is not found in the outside world. It has to be touched within your inner life. The inner life should not be empty. Otherwise your very breath will emanate a sense of depression. As such relate Truth to your own life and it grants you safety and security. This is life practical.

You cannot impose upon anyone nobility, sublimity, heroism, unselfishness, self-sacrifice or any of the finer qualities of life. It is not what you say but what you think that counts. What you are in your private life and what you express when you are taken unawares has an effect. You must be that which you pretend to be. Your divine aspiration and inspiration should always be expressed through the superfine qualities of your mind, your intellect and your very soul force. This is life practical.

Never give room to the thought that life is a vale of tears. Never face life with a sneer. Life is business in a spirit of self-sacrifice. Life is a place of entertainment. As a sun-dial counts only the sunny hours, life knows that it is living. Life is always of extraordinary interest with a sunny cheer. This is life practical.

Life does not count by years. Bring out the tender colours of life in all their purity. Life of an individual, in spite of the colourings of name and form, should not stain the white radiance of eternity. Live life, feel the value of it and fill it with Divinity. This is life practical.

There is no tragedy like a wasted life. Life should not fail of its true end. The earnestness of life is a passport to the satisfaction of life. Make your life happy in the full prospect of a blessed immortality beyond the grave. This is life practical.

Live to live for ever. You are the inheritor of immortality. Make the most of life and make the best of it. The truest end of life is to know the life that never ends. Life is your own to derive the sublime value from its divine use. This is life practical.

See not what lies dimly at a distance but do what lies clearly at hand. Get out of life its discipline for yourself and its usefulness for others. You need not reason on the past, complain of the present and tremble for the future. But learn from the past to

profit by the present and from the present to live better for the future. This is life practical.

To live is not merely to breathe. You live in thoughts, not breaths. You live in deeds, not years. You live in feelings, not figures on the dial. Feel the pulse of the world and be the heart-beat of eternity. This is life practical.

Depend not too much on the externals of life. Boast not that you are intelligent and civilized. Your superiority lies not in the comely dress you wear, in the cities you build, in the scientific inventions you make and the like. When you send a message swiftly around the world by the marvelous gift of a rocket-instrument, it is the kind of message you transmitted—sweet or bitter—that counts and not the speed with which it was sent. As such let life inspire you with a touch of the Divine Hand and Guidance, the Self that is in every one and make you realize the Divinity in one and all. This is life practical.

EDUCATION

Education is the apprenticeship of life. One is not a human being till he or she is educated. Education does not merely begin with the alphabets.

Education begins with life, nay even before a baby is born from the mother's womb. That is to say, the parents have to be well-versed and educated before they give birth to a baby.

Education does not necessarily mean to teach men to know what they do not know but to teach them to behave as they do not behave, to teach them how to think aright rather than what to think, and thus to make them stand upright, physically, intellectually, morally and spiritually.

Education disciplines the mind and its moods rather than loads the memory with the thoughts and things of the world.

Education arms men with a knack to solve the riddle of life and its problems.

Education lays the foundations for character building and abolishes passion, prejudice, and the like, from the lives of men and women, and likewise crimes from society.

If a person empties his purse into his head, it is well done; it is an investment in knowledge which always pays them best interest. Such an investment cannot be taken away or stolen from or lost by him.

Education has to restrain the passions, inspire the worthy motives, discipline the feelings, inculcate pure morality, instil a profound spiritual life, and thus cure the perverted, ancient and modern diseases of the world.

Education should be a conscious insight, based on best methods and means, into the wisdom of the ages and the high value of the inventive or creative spirit.

No misfortune can depress or suppress education. No crime can destroy, no enemy can alienate and no despotism can enslave a sound education.

Education is an unfailing friend at home, a practical introduction abroad, solemn and solid solace in solicitude and a noble enlightenment in society.

Education should aim to convert the mind into a living fountain and not a stagnant reservoir. "A learned man is a tank and a wise man is a spring".

Instruction ends in the school-room but education ends only with life. "Man-making" is education proper.

Education offers copiousness of illustrations, images, quickness, vigour, vitality, wit, humour

and the like. The security and destiny of every nation rest on right education.

Education comprises correctness and precision in the use of one's tongue (language), sublime standards of thoughts and actions, and efficiency in winning a victory over one's nature.

The philosopher, the saint, the hero, the wise, the good and the great often lie hid and concealed. It is education proper that discovers and brings them to light.

Education is the wisdom of how to use the whole of oneself in harmony with the divine laws.

Educate a child to become a man, a man to be a gentleman, and a gentleman a God-man.

Education has to be alive with living thoughts, ideas and ideals to stimulate and guide one's self-development.

Education is no scraps of information or inert ideas merely received into the mind without any utility.

Inert ideas are a horrible burden, a mental dryrot and of no use.

An idea should be capable enough to prove its worth and importance in life.

The art and science of education do of course need a genius and a study of their own, more than a bare knowledge.

Education is an art difficult to impart and not a primrose path or an airy path. It is an art of the utilization of knowledge.

The central task of education, in the light of experience, depends on a delicate and delightful adjustment of many factors, since it deals with human minds and not with dead matter.

Its successful accomplishment depends on its imparting the power of mastery over a complicated tangle of circumstances, and handling mind and its moods with dexterity.

Education is a patient and practical process in acquisition of the skill and mastery over the minute details of life and living, minute by minute, hour by hour, day by day.

Education is not mere mastery of the traditional three R's, not a method serving as a tool for a trade, not a longing for greatness lacking ability, not shunning sharper tasks of life and shrinking into a world of reverie, not a mere paraphernalia of school text-books and examinations, libraries and laboratories, not escaping from the pressing realities of life through foolish evasions, not the formal information from the shallow sources, etc.

Education is the recognition of the responsibilities of life, the establishment of the mental adjustment on happy and healthy lines, the heroism of life in the very face of its handicaps, the mental

adventure of discovery of the unity and sanity of all life on earth, the torch that dispels the clouds of self-sophistication, degeneration and impotence, and on the whole, a knack of handling mind and its moods towards the adjustment and fulfilment of life and its problems.

Education is not a set rule embodied in one schedule of examination subjects that kills the vitality and defeats its own purpose.

Education, in reality, is not ultimately an acquisition of something alien or extraneous but a gradual unfoldment of the Self Supreme, since man is potentially divine.

Life in all its manifestation, Life in its full expression of Perfection, Life in its basic Principle of Existence—is the one and only subject matter for education.

In the schools of antiquity, there was an aspiration to impart wisdom at every step, whereas in education to-day we find our aim is merely confined to the teaching of subjects with surface value.

The drop from divine wisdom, the goal of the ancients, to the text-book superficial knowledge of subjects, the achievement of the moderns, is an indication of educational failure, and a sad evidence of the defeat of human endeavour.

Knowledge is no doubt one aim of intellectual education. But wisdom of one's own Self Supreme

is more dominating in its importance and value; and is deeper and greater.

It is easily possible to acquire knowledge and remain barren of wisdom.

Wisdom is the most intimate freedom that transforms every phase of immediate experience and transcends it by the expression of Self-realization.

Wisdom is the revealer of divine riches. Wisdom is the brightness of everlasting light. Wisdom is the unspotted mirror of Truth. Wisdom is positive in its action and effect. Wisdom pictures the wholeness and the allness of perfection. There is no other way to reality than wisdom. "*Na'nyah pantha ayanaya vidyate.*"

Self-education, or Self-Knowledge, is the only truth of religion and religion of truth. It is the king of all educations and the only education worth its name.

Self-education is not mysterious, mystical, mythical, mechanical, magical, material and mundane. It is an indication of what is to be learnt and what is to be unlearnt. Self-education enables you to realize the wisdom of the Supreme Self within every one. It enables lovingly and livingly each one grow to his or her spiritual maturity in the way best suited to each.

In Self-education, one has to break all bonds and boundaries, dismiss all divisions and distinctions,

melt one's mind into mindlessness, through an integral undivided consciousness.

In Self-education, the animal and the human in man are rooted out, one by one, to reveal the Divine. Self-education, or realization, has universal sight, and sees the universal beauty of divine existence everywhere, either in dream or in waking or in deep sleep.

Self-education senses what the ordinary senses cannot sense. It rejects the pleasure which is an enchanting and dangerous will-o'-the-wisp; but chooses the good which is always great leading to the solution of life.

LEARN TO LIVE AND LIVE TO LEARN

Sanatkumara sat at the feet of Sri Dakshina-murti and imbibed silently the solemn lesson of Self-realization. The teacher was a youth in his teens and taught by silence. The disciples were grown-ups and their doubts and difficulties were all set at rest.

Narada was a *devarishi*. He approached Sanatkumara who was a highly qualified teacher. Sanatkumara examined the competency of Narada to receive the highest teaching and asked Narada to state what he had learnt so far.

Narada, in reply, gave a long list of sciences mastered by him, beginning with the Rig Veda and ending with the science of the celestials (*devajana-vidya*), including, of course, the seventeen other branches of learning in between. Vedas, Puranas, Ithihasas and the like, were all well-mastered by Narada.

However, such a mass of learning did not bring him the Enlightenment of Self-realization. The false individual structure of the ego was not as yet exorcised but stood stiff holding high its haughty head and that in spite of scriptural learning.

Narada realized that all his weight of learning was only intellect-deep, and it failed to bring him the true joy of life and living beyond sorrow.

Under the circumstances, Narada begged Sanatkumara to teach him the truth of the Self.

Sanatkumara felt Narada was a disciple deserving to receive the instruction and began to characterise all that he had learnt so far as mere 'name'. The knowledge of the senses, of the mind and even of the Vedas, is relative and ritualistic.

Detachment and discrimination are needed to play the game of life. They disillusion the mind, dismember the delusive layers of matter, and unmask the falsities in the game.

Sanatkumara wanted Narada to unlearn, to reject the unreal and to receive the Real. The Supreme Self, the Absolute, can never become the object of knowledge. What is known is finite and relative. Thought can never go beyond the bounds of time, space and cause. Logic, metaphysics and science deal with the relative and have nothing to do with the Absolute.

The Supreme Self is the inmost and deepest Reality in all individuals. It is the only Self of all things known and unknown. It is the true, the eternal and the infinite. There is no knower to know except Itself. There is nought other.

Sri Sankara says: "The Witness-Self illumines consciousness, but never Itself is in consciousness."

The great Acharya further says, while interpreting '*vacharambhanam vikaro namadheyam mrttikety eva satyam*' meaning that modification (*vikara*) originates and exists only in speech, but in reality there is no such thing as that. It is merely a name, and therefore unreal.

The sage Yagnavalkya says: "When there is duality, as it were, then one knows something, sees something, hears something" and so forth, but, he declares, that wherein one sees nothing, hears nothing, and understands nothing,—that is Bhuman (Supreme Self). He concludes his instruction thus: "Through what should one know that, owing to which all this is known? O Maitreyi, through what should one know the knower?"

Sanatkumara, Sankara, Yagnavalkya and such great saints and sages are identical in their instructions about the highest truth which is the same to all seers.

Sanatkumara calls the distinction between knower and known, between subject and object as finite (*alpam*). The Supreme Self is the subject of all experiences and It is never objective.

The pairs of opposites existing rampant in the world are lost in the Pure Consciousness. The phenomena of duality are no more there. *Brahma-vidya* (Self-realization, Wisdom of the Supreme Self) is *sarva-vidya-pratistha*, the science of the Eternal as the basis of all sciences.

Perfection is inward and spiritual, not outward and mechanical. In dreamless sleep (sushupti), man is lifted above all desires and freed from the mundane and mental vexations and is cut off from the distracting world. He is released from the shackles of the body. Thus the Supreme Self reveals negatively Its beloved truth in sleep.

But you cannot make a man clean by washing his shirt. You must come out of yourself to find that your daily round of life is not an end in itself but a means to something extremely transcendental. A consciousness of the oneness of your Self with the Supreme Self is the essence of a truly spiritual life.

Reveal pure intuitional consciousness where there is no knowledge of objects internal or external. Live in the absolute union with the highest truth (Supreme Self). This brings out the positive aspect of the *Turiya* state bereft of the negative emphasised in the condition of deep sleep. The mystic insight is inarticulate.

Learn thus to live and live thus to learn. The aim of life is not to be got lost in the world of many, but to attain to the simplicity of the One without a second.

UNIVERSAL BROTHERHOOD

There was only "Responsibility to God" in days of yore, when the world was in its infancy. The present twentieth century talks of brotherhood.

There is no brotherhood of man without the fatherhood of God. If God is our father, man is our brother. To deny the one is no less infidel than to deny the other.

Each man should consider that he is born for the good of the whole. Otherwise the race of mankind would perish for want of manliness in man. The outlook of man has to be spiritualized. Everything manly should have a spiritual basis in order to be enduring.

Brotherhood is the crest and crown of all good. Each has to mutually depend upon the other. Each is a pearl in the garland of society.

The Family of Humanity is the first church on earth for the training of an individual. Civilization with family and family with civilization have to march hand in hand. As is the family, so is the society. A family without a proper government is like a house without a roof.

Individual and society act and react upon each other. Advancement of the one necessarily results

in that of the other. It is the life of the individual that can truly effect any reform in the society.

Individuals ought not to be judged by their looks, habits and appearances. They are to be judged by the character of their lives, outlooks and deeds. Their deeds ought to praise them better than the words of others.

The generality of individuals act from impulse rather than from principle. The test of any system, religious, political, educational or social, is the individual it forms. The superior individual is he who develops his physical, moral, intellectual and spiritual nature in harmonious proportions.

Be the true individuality of all apparent individuals. Beneath the many conflicting selves, be the True Self, the centre of every personality, the underlying Unity beneath the external variations.

Civilization to-day looks fatigued. Each nation today seems to hunt after a broken arc, missing a perfect orb. The modern world seems to run a mad race of armaments, suspicious of one another's dark designs.

The mutual international suspicion seems to be the most powerful factor in making the world war-minded despite its horrors and the anxiety to avoid it.

War is indeed a devilish dance in the hell of man's mid-summer madness. It is a blasphemy of the civilized race of human beings. Man glorifies himself

in his practical means to solve the problem of physical life and existence, rather than trusting the Lord to solve the problem by divine means.

Hatred, bitterness, insolence, tyrannical instincts and the like in man's nature are more destructive than war machinery. And that should be attacked at the very bottom; man's nature should be transformed and redeemed, root and branch. Man should be self-evident with the credentials of soul-force and soul-light.

Man should not be to man all kinds of beasts: a faithless dog, a cunning fox, a cruel crocodile, a wild lion, filthy vulture, and what not.

The brute in man has to be dug out to become human and in turn the human has to be dug out to express the Divine. This is indeed complete spiritualization of the outlook of mankind and in it lies the solution of world peace.

The sun rises in the morning and the mist is cleared. So also the human nature in man rises and the animality is gone. And again the divine nature dawns in him and the human limitations fall off. The animality and humanity are the finite and passing phases of the world, because the real nature of man is divine.

The world needs to-day not more drugs but health, not more police but honesty, not more societies but unity, not more nations but humanity and not more doctrines and dogmas but realization of

Divinity in man, be the individual black or brown, white or yellow.

It is the pure heart that speaks in the man of love, that serves in the man of action, that enlightens in the man of wisdom and that fulfils the mission of life on earth.

Man may differ from woman, yet they are one as human being. Man and woman may differ from bird or beast, yet they are one as living being. Man, woman, bird or beast may differ from plant, mountains and elements, yet they are all one as Existence. There is thus but one Soul throughout the universe. All is Existence Absolute. The only true method of wisdom and action in this world is to be *in* it, but not of it.

Uniformity is not universality. Universality is not a totality of all individuals. The true individual is the universal. The true universal is the only Individual.

Universalism is not a dry intellectualism, not a wet sentimentalism, not an empty abstraction and not a limited comprehension. It does not spring up or sprout forth from the spheres of any society, sect, church, cult, creed, colour, community, country and the like, since it cannot be institutionalised.

Universalism is the warm sunshine that spreads its universal heat and rays unto every tree in a grove, making it grow in its own place according

to the law of its own being, and thus put forth its own flowers and fruit. Yet it is above the touch and taint of the bitterness of the margosa tree and the sweetness of the mango tree. The beauty of the universal expression and experience consists in its being felt, realized and declared in, through and beyond everything.

Universe is a play of unity in variety and variety in unity. It is a *uni*-verse and not a *multi*-verse. It is a cosmos, not a chaos. The Cosmic Heart throbs equally in the soul-temples of one and all. Realize God in the temple of your own soul and you realize God in the temple of the universe.

Such spirituality of India, the expression of unity of life in man, bird and beast, cannot but flow free and pure, into the veins of the nations of the world.

The ultimate fact in the world is man. The ultimate fact in man is God. The ultimate fact of God is realization through renunciation of shadowy shapes of 'I-and-mine.' It is not divinising humanity and much less humanising divinity. Divinity is the Reality of man and man is an expression of Divinity.

The import of the world or worldhood is good neighbourliness or neighbourhood. The import of neighbourhood is manhood. The import of manhood is brotherhood. The import of brotherhood is fatherhood. The import of fatherhood is sage-

hood. The import of sagehood is Selfhood. The realization and expression of the Selfhood, the only Reality on the absolute plane, includes and transcends the brotherhood of man and fatherhood of God of the relative plane.

To behold one's own Self in all things and all things in one's own Self is the very truth and purpose of life, individual as well as collective, on earth.

Let us establish human life on a solid foundation and bring one and all on to a cultural basis to make them embrace one another as members of the great family of humanity, realizing the Universal Unity underlying the diverse faiths in the world, and thus let us behold the splendid sight of the many coloured lights harmonize into One Supreme Radiance.

ILLUMINATION OF LIFE

Learn the art of great lesson; that the Self seems apparently individualistic and material, but Its true nature is universal and immortal.

Be not misled by the incessant raucous glamour of the material world and fear-engendering reports of war, crime, and scandal emblazoned across the pages of newspapers and radio broadcasts.

Be not condemned by yourself by your unthinking and perverted use of the pronoun 'I'. Be not influenced by the flood of negative viewpoints making for the undesirable condition of discouragement or despair.

Look through the eyes of divine truth, you see yourself as you really are. Every one is born with a holy mission to fulfil. No human being is a do-nothing but has a task and a destination, the hows and whys of which he may not be in the know for the present, being under delusion of misunderstanding from his limited point of view.

Christ said: "If any one would come after me, let him deny himself." Sri Ramana said: "For, your glory lies where you cease to exist."

This is a way of growing into the supreme consciousness of the Whole. This is a way to unfold within us the basic principle of our very Existence.

Here the true Silence is touched in Perfection, of course, not as something inert, passive or blank, but as the sublime, solemn and solid Truth of our very Self Supreme. It is indeed the Reality, the Centre of all Being.

Such Divine Nature which is nothing short of Self-realization, gives real meaning, significance, harmony, radiance and beauty of service unto the outer life.

The essence of life in every one is the divine Principle, ageless, birthless, deathless and changeless. It is not a succession of birth, growth, decay and death. The divine life should manifest in the soul of one and all.

The real Self in you is anywhere and consequently everywhere. The fact of Its immanence is the sure foundation of Its omnipresence. Yet Its eternal nature is transcendental. In truth, the Self is Self, omnipotent, omnipresent, omniscient, and transcendent.

Become conscious of the Divine Presence shining forth from every face. Intellect shrivels before Its immensity and infinity. When the intellectual muddle is done away with, we then become aware that we stand in Eternity. Then the meaning of

Divinity dawns as a living Reality within ourselves. This is the Truth that is behind all other truths.

Enter thus into the actual experience of the One without a second. It is the only Experience beyond the trio—experiencer, experience and experienced. It is the very Centre of man, bird and beast.

Thoughts and words are not used and there is no ego or agent in the spiritual realm. The human mind is merely a period of silence. A thought is a noise before the Silence of the Self. The Self is supra-mundane and supra-mental. It includes and transcends all forms of consciousness. It is the illumination of life.

SOCIETY AND SOLITUDE

Man, being social, enjoys society. Man in society is like a flower. The bud of his nature seems to blossom out. His faculties expand. Men take their colours, chameleon-like, from each other.

Society is a wall, apparently strong but may be sapped after many years or stormed in a day. Society is a polished horde with two tribes, the bores and the bored, and also has those having more dinners than appetite and those having more appetite than dinners.

Society often changes. It is now barbarous. It is now civilized. It is now scientific. It is now religious. It is now poor. It is now rich. It is now war-minded, and so on and so forth. The fact is that we see things not as they are but as we are.

Society acquires new arts and loses old instincts. You build a coach and lose the use of your feet. For something you gain, you lose something else.

Society is the atmosphere of individuals. It either helps or hinders. In society an individual has to learn to subordinate his impulses and interests to the furtherance of the collective life.

In society individuals more easily catch the vices of others than their virtues, just as disease is far

more contagious than health. In society, friendship is like money, easier made than kept. Just as an ox is caught by his horns, a fool in society is caught by his tongue.

In society, allow not the tongue of a slanderer sting you. Close your ear against him that shall open his mouth secretly against another. Receive not his words and they will return and wound the reporter. But if you receive them, they fly forward and wound the receiver. Slander slays three—the speaker, the spoken-to and the spoken-of, as per a proverb.

Excellence in society demands knowledge of human nature, a deep sense of morality, a spirit of benevolence, a disciplined intellect, a true sense of politeness, dignity of speech, etc. This illustrates the state and progress of society.

A fine society has to its credit the general infusion of wit to heighten civility, the direct splendour of intellectual power and an understanding that gains fresh vigour.

Society should serve as an arena where character is well formed. Character is the key for everything in life. The realm of public opinion, the crucible of ideas, the university of the world, the harmony of religions and the unity of life have all to be well developed on a steady and sound basis.

Society has certain polished circles. Fashion rules. Artificiality holds its sway. Custom seems to be the one law. Complexity prevails.

To get along with people in society one should have consideration for their views and also toleration in one's own views. Manners should adorn knowledge and smooth its way through the world.

The secret of success in society is a certain heartiness and sympathy. People will have to develop along their individual lines, and not attempt to force all into one mould. It matters not how long you live in society or solitude, but how. It is not how far you travel that counts, but in which direction.

To love solitude is to acquire a loftier character. To have taste for it, is to become noble and sublime. Mind gains strength and learns to lean upon itself. The greatness arising from character alone is real greatness, more than that arising from strength, wealth, birth, education, etc.

Solitude is wholesome. Solitude is the school of genius. It is a good school, whereas the world is the best theatre. Solitude has the advantage of discipline, whereas society has the opportunities of perfection. Solitude shows man what he should be, whereas society shows him what he is.

Solitude is a divine retreat. It is the choice of the prudent. It is the envy of the great. It is the

best nurse and nourishes man with wisdom. Experience is the best teacher, only the fees are heavy.

A wise man is never alone in solitude. Solitude is sometimes the best society. The strongest man is he who stands most alone with a character formed to stand solitude.

Whenever possible get away from the crowd. Keep yourself to yourself. Short retirement urges sweet return. Most of the world's progress has come out of such loneliness.

Solitude has, in all ages, produced minds enlarged by knowledge and elevated by genius. It is one of the highest enjoyments bestowed upon man by nature. Religion proper begins with the opening of the eye of intuition.

Solitude has its own ups and downs. It should not be made the most severe, indescribable, unendurable source of anguish. Solitude and society are only relative terms. Each acts upon the other.

Solitude should not give one too high an opinion of one's self. An entire life of solitude should not contradict the purpose of one's being. The good of solitude and the good of society are the warp and woof on the loom of selflessness, sacrifice and service. The individual good should blend with the welfare of society.

In solitude it is the mark of a superior man to amuse, interest and entertain himself out of his

personal stock of divine meditations, ideas, philosophy, by dwelling in the seclusion of his own soul.

In society a man lives in his own age. In solitude he lives in all ages. Society creates the love of mankind. Solitude relieves the sickness of company and a crowd. Both cure each other, by helping themselves.

In society man speaks to God. In solitude God speaks to man. A man who lives in the sultry heat of society cannot but better himself in cool solitude.

Society teaches man how to live, in other words, teaches the joy of life. Solitude teaches man how to die, in other words, the joy of death. Alone, man in solitude grasps the ungraspable, utters the ineffable and sweeps into the horizon of what seems too profound for human intelligence.

Keep your head in solitude while your hands are in society. Emerson says: "It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after your own; but the great man is he who in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

DIVINE AWAKENING

The Ultimate Truth is not relative. It is not partial. It is free from all schools of thought, free from all evidences of scriptures, and free from all contradictions.

Small truths meet with disputes and oppositions, being conclusions of intellectual jugglery. They are reached through partial data, like theology, mental and physical sciences and mysticism.

Great Truth, the Reality of Divinity, is based on the universality of experience, promoting the welfare of all beings. It is the Wisdom proper. It is *darsana*. It is no private experience of any one particular religion or mystic.

The inmost essence of the universe and of men is indeed non-different. This knowledge can be acquired by cultivating truthfulness about facts and intellectual integrity. Mere intellectual knowledge is mediate and indirect.

Indian philosophy proper demands not only that one know Reality but that one realize It. Actual experience of Reality is the realization of one's own Supreme Self and is possible only through immediate and direct experience, that puts to flight all preconceptions and prejudices.

The scriptural or supernatural authority, mysticism, theology, psychology, naturalism, empiricism, logical positivism, physical sciences, art, etc.—all

bestow a partial experience with a partial truth. They are stages in philosophical thinking. The realization of the Divine is based in, through and beyond the totality of experience.

In other words, the Pure Consciousness reveals Itself unconditioned, immutable, unaffected by time, space and causality, contentless, and transcending the limitations of the waking-dream-and-deep-sleep states together with their partial experiences. Minus the sting of ego is the glimpse of this unitive knowledge and universal experience.

Pure Consciousness, or *turiya*, is the non-dual ultimate Reality, birthless, and free from the law of cause-and-effect. From Its standpoint, *maya* is non-existent. To see creation, evolution, duality, difference and multiplicity is a metaphysical ignorance, *maya* or *avidya*.

Pure Consciousness alone exists. It is the true nature of man. It appears as mind when associated with false ideas of causality and subject-object relationship. It appears as physical world when viewed through sense-organs. It is the only secondless Atman or Brahman to the illumined soul. Mind and the universe are nothing but It, when one is freed from the notion of causality.

Vedanta admits three criteria of truth: *sruti*, *yukti* and *anubhava*, namely, scriptural revelation, personal reflection and universal realization. Scripture describes ultimate reality. Reflection tests validity. Realization is impersonal experience

bearing the final stamp of validity, like a fruit in the palm of one's hand. Scriptural evidence, reflection and revelation have to march hand-in-hand, mutually checking one another.

The true import and the philosophical state of Self-realization carries its credentials of absolute existence, absolute wisdom, and absolute bliss.

It is not idealism to accept the duality of illusory objects or ideas. It is not the reality of ideas alone, possessing the characteristics of momentariness. It is not pantheism to recognize a God, independent of Atman that is relatively the universe.

There is no causality in the realm of Being. There is no validity in the realm of becoming.

The immortal truth shines beyond idealism and realism. The experience of the external world of sciences and the internal world of mysticism are indeed equally unreal.

The Ultimate Truth is attributeless. A true Seer or Knower of Truth is free from false fear and expectation that plague the life of the ignorant, but lives, works and dies under the realization of Immortality.

Such a consciousness of Divinity, the Reality, the Non-duality, removes distrust, distress, dismay, discontent, delusion, etc., and suffuses every action, word and thought with life, light and love of life. It provides an unshakable foundation based on the wholeness of Divinity and the allness of humanity. This is divine awakening.

HUNGER OF THE HEART

We are now in highly mechanized civilization. It is called modern age. Its advanced science and technology do, no doubt, fail to meet our real need.

Progressive knowledge of the "things that are seen" may perhaps nourish the mind. Progressive knowledge is after all a changing phenomena of existence.

But there is the hunger of the heart. Our real need is to appease it. Any chosen brand of ideology in a particular manner does not pave the way. This need is not only personal but collective and pertinent for the whole world.

There must be a united humanity. There must be lively protection the one of the other. We should become our 'brother's keeper', devoid of jealousy and competition, with an eye of impersonal and compassionate love.

Step out of the chaos of your dim, dull and dark thinking. Your thinking has to be enlightened by gaining a *stillness* lying latent within you. This will strengthen your true and right view of the world without its touch or taint. This will bring you joy of faith in the divine nature of man, bird and beast and the universe, in the ultimate achievement of the supreme goal of life.

Though we live in a perishable and passing world, yet, the holy hunger of the heart is for realization of the permanent, eternal and infinite Truth. Such a divine awareness dispels the darkness of emotional conflicts, intellectual wranglings, displays of glory, ills of others and the like.

The world needs to-day "things that are unseen". Its revelation lies not in the masses but in the individual. It is the holy hunger of the heart. It does not get appeased from the outside world, crushed by confusions, competitions, suspicions, and ignorance.

He who is not captive within the limited sphere of personal whims and fancies, appeases the holy hunger, with a reality of immortality. It is a vital and dynamic dedication of the ego unto the Self. It is emancipation of the Self by effacement of the ego. Man, being Divinity embodied, is a manifestation of *sat-chit-ananda*—Existence, Consciousness and Bliss Absolute.

LIFE-BUILDING

How are you building your life? Bit by bit, moment by moment?

Are you building it merely for sunny days and starry nights or for floods and storms as well?

If you are planning only for the former, you will be failing to face the fact of life.

You have to build yourself up to pass through thick and thin, fire and ice, and all the pairs of opposites, and untouched, to reach the destination of Self-realisation in the pilgrimage of life.

Live just as purely and beautifully in private as in the open glare of the world's noon.

Train yourself to work under the Divine Eye and stand the Divine Inspection.

Extirpate every sickly, bitter, impure thought from your mind and wash every sinful stain from your soul.

Learn not merely to revolt against an external result, while all the time you go on nourishing and preserving its cause within your heart.

Don't be dwelling in or acting out indolent, deceptive and unmanly thoughts.

Build your life, living in deeds, not years; in divine thoughts, not breaths; counting time by the heart-beats, not in figures on the dial.

Let your life be a sweet mystical music of the Divine!

HALE & HEALTHY LIFE

The basic cure for all ills, whether of body or mind, flesh or thought, is in the contact with the Source of Life. Our entire being ought to be gathered, focussed and brought into union with our Godhead, the Selfhood. Our soul life should never be starved but fostered in every way. If our soul-consciousness is not kept alive, spiritual anaemia, that undermines health and morale, develops and fixes our attention on the bodily consciousness with the result that we are not in a hale and healthy condition.

On the contrary, if we but behold the Face of Divinity and feel the benediction of the Divine Presence, all ills and evils of body and mind disappear and are forgotten. This is indeed the main purpose of health. This is indeed the effective blessing of health and not mere theoretical affirmation. This is indeed a clear conviction rooted in our own experience.

"There is a saying "mind governs matter". This is because mind is a finer form of matter and more mobile, like the gas which is more evasive and volatile than earth or water. Subtle material of thought moves and changes and varies from moment to moment. Mind is no operative force by

itself, being an instrument for the thinking agent behind it.

This sense of I-ness is the matrix and the seat of all ailments. The thought-moulds such as 'I am weak', 'I am ill', 'I am miserable', etc., perpetuate our disorders, discomforts and disappointments. Let us rise above such foul identification with the bodily and mental conditions. Then nature works freely and unfettered with her system of continuous cosmic circulation and with her methods which are always constructive and curative. Nature converts even decay and death into new forms of life. As such, let us divert our sense of I-ness to a new association, a surging current of restorative energy. Then all consciousness of physical affliction will be easily lost.

Ego is the seat of disease and death, whereas soul is the seat of health and healing. Ego blocks the channel of health and strength by paying ever-ready attention to every minutest ache and pain. Ego thus lends reality to false conditions which would disappear, if left to themselves. Nature demands of us to live a balanced life. Health means wholeness and holiness.

THE ULTIMATE GOAL

Life is to be lived for the full realization of the ultimate goal, the Awakened Truth, the manifestation of the Verity of but One Soul throughout the universe, the Existence-Knowledge-Bliss Absolute. Life in tune with the Infinite is the conscious realization of the Eternal Principle. A river flows majestically with all its charm and glory but never drinks its own waters. So we have to live in the world, but not be of it. We should lift life above humdrum existence. A bud unless it opens its petals does not give itself out to others. Beauty and fragrance exist not in the unopened bud. Let us open our life unto the Universal Principle of Self-consciousness, so that it may be able to shed divine lustre and light on life. It alone shines and everything else shines after it. Thus the central fact of human life is nothing short of Self-realization coming face to face with the Divine Oneness. This is the infinite life of the Absolute. Realization of our own true Self means eradication of misery, delusion, nescience and its effects on mundane existence. Realization of the only fact of the unity of existence is the manifestation of the Universal Consciousness, the source of bliss, the sat-chit-ananda, the bed-rock of truth, the basis of our entire universe.

MIND AND MATTER

Mind is no other than matter and matter is nothing but mind. Mind is subtle and matter is gross. The difference is one of degree but not of kind.

There can be degrees of imperfection but not of Perfection. When we talk of the Perfect, we bring all the imperfect rationale of the known, thereby the perfect becomes a Supposition of the Unknown.

To the ignorant it does not even appear that mind is matter. To the rational it appears that mind is matter but matter is not mind. To the enlightened and the illumined it is vividly clear that mind is matter and matter is mind.

Solids, liquids and gases are all matter. Even the mind with finer content is matter only.

Science does not define mind. But by an extrapolation of the relationship that electrical energy bears to molecular matter, the subtlety of matter that thought is made of is inferred and visualised.

Since thought is an object of perception, it cannot but be one with matter. All perceived objects are indeed matter.

Both the subjective mind of man and the objective matter of the world appear as superimposed

objects to the Supermind arising from the Divine plane.

Mind is matter and matter is mind and between superimposition and superimposition there is no difference.

To face the Truth, pass through contemplation, meditation, reflection and investigation from the objective to the subjective world. To the work-a-day eyes, matter is hard, concrete stuff. To scientific knowledge, matter is revealed to be ever-moving electro-magnetic waves. To the spiritual intuition, Consciousness-Existence-Bliss is alone present as the true nature of mind and matter.

In fine, on the plane of the Absolute there is "no matter and mind." On the realization of one's divine nature, Mind is not and Matter is not.

THOUGHT AND ACTION

There is a saying: "Man is manacled only by himself; thought and action are the gaolers of fate—they imprison, being base; they liberate, being noble".

Whenever you are weighed down with your life, say not that this or that thing comes to thwart you.

It comes only to test you. It comes only to measure your strength, to try your mettle. It comes only to lift you up and discipline your soul into tranquil ways, so that your human ship may not be adrift upon the sea of life.

You do not attract that which you *want*, but stick to that which you *are*. You do not get what you wish and pray for but that which you justly earn. In other words, your wishes and prayers are gratified and answered when they harmonize with your thoughts and actions.

An act springs from a hidden seed of your thought. Your act is the blossom of that thought. Joy or suffering is its fruit.

You have the creative power and can command the hidden soil and seeds of your being, out of which circumstances grow.

The outer world of circumstance shapes itself according to the inner world of thought. Circumstance does not make you, but it reveals you.

A noble and god-like character is not of accident or chance, but is the natural result of continued effort in right thinking and in un-weaving in enlightenment and brightness what one has hitherto woven in ignorance and darkness.

THE POWER OF THOUGHT

Man is an aggregate of many qualities. The qualities are physical and mental.

The faculty of thought is a very vital medium. Right thinking is very essential to direct an action. Mere action does not bring success unless it is sustained by noble and pure thought.

All laws of science, rules of life, study of scriptures and all such labour prove unproductive till their essence is assimilated. Otherwise they drag down to a lower plane.

One may intellectually and theoretically know the kind of thoughts he or she ought to think. But it is entirely different when they have to be applied practically.

Elevate your thoughts, lift them up, realising the basis of the inner divine nature which is your pure origin. That is indeed the secret of a successful life, physical, mental and spiritual.

Your outer actions and inner thoughts have to be in accord. That is what will make your mind and mouth one.

The foundation of life rests upon how you direct your thoughts. Real strength lies in inner har-

mony. Let there be no discordant note between your thought and action.

Hold your mind on a higher plane of thinking. You can break your old habits and make new ones. You need not take a negative attitude and regard it as impossible.

As you take hold of your inner resources and enter into your own being, doubts and difficulties are overcome. And thus you help yourself, depending less and less on outside help.

Generally mind follows the path of least resistance. It is easier for it to pursue the old ruts of physical and mental habits.

You need not continue to follow these old ruts when they are not effective in directing your thinking into the right channel. If they are not of the right kind, undo them, and hold to the hypothesis of right thinking.

Knowledge is not altogether dependent on merely reading books and bibles of the world and reciting passages from them.

Knowledge is more a matter of assimilation and application in life. It is more a matter of concentration, meditation and reflection.

Do not get thwarted by the petty disturbances about and around you. Do not saturate your mind with undesirable qualities and unwholesome influ-

ences of the mundane world. Instead, fill your mind with sublime, solemn and sacred thoughts.

You are a being of Intelligence. You are the lord of your thoughts. You are friend and foe unto yourself.

In the armoury of your own thought, you forge the weapons by which you ruin yourself or fashion the tools with which you build for yourself celestial mansions of joy and strength.

You can discover within yourself the law of thought by effective application, self-analysis and experience; and also fashion your thoughts to fruitful issues by digging deep into the mine of your soul to obtain gems and jewels of life.

You can ascend to the Divine Perfection by right application of thought or descend below the level of the beast by its misuse.

Mind is a bundle of thoughts. Because mind is made up of latent desires, the higher life is all the work of internal thinking. Mind is only that function of inner activity which correlates the doer with the thing done, through the sense of egoism and creates the illusion *meum et tuum* which makes up the world. Dissolve mind with the light of the Self and the condition of supreme Bliss is realized.

Carry not useless, unprofitable mental burdens that warp your intellect and weigh upon your

brain. Impure thoughts shatter the nervous system and also poison the blood. Under the law everything in this world must either help or hinder progress.

As such, reach unto the rhythm in life and enjoy the music and harmony of the whole universe tending towards the perfection and beauty of the Self.

MIND, THE THIEF

Suppose someone you had trusted all your life and treated with affection, had secretly been your very enemy and the unsuspected cause of all your misery, what would you feel like? A violent reaction and an immediate decision to part company. There can be no further company between you and the thief.

Such is an ancient story related in the Yoga Vasishtha with regard to the mind, the thief of the Self. Even kings are not free from the miseries of the world. When the heart is not at peace, wealth and power are hollow.

King Janaka wants to know how to realize eternal bliss. The answer given by Vasishtha that his own Self is the infinite bliss which he seeks, bewilders him. He asks how can that be so, when he feels himself to be mortal, limited and subject to endless miseries. Vasishtha reveals to him that he has an A1 enemy in his own household, keeping him in spiritual poverty, misery and ignorance.

Through Vasishtha's teaching the realization of the way he has been deceived at last dawns. And Janaka exclaims that he has now found out the thief who had stolen his Self. His name is Mind. Janaka inflicts the supreme penalty on the thief.

The first and last lesson one has to learn is to beware of one's mind, the only enemy. To conquer the whole world and not to obtain supremacy over one's own mind, is of no avail.

The Self is real and the mind is apparent. Mind is a child of nature and shares its properties of inertness, changeability and decay. Self is the light of consciousness, imperishable and all-bliss.

Self is all knowledge but actionless, changeless and therefore neither an actor nor an enjoyer. Matter is ever changing but insentient and therefore it cannot be an experiencer either. But the combination of the two makes empirical experience possible.

No real union has taken place between the self-shining Self and the inert matter. It is only apparent. The moon which governs and controls the tides is clearly seen floating on the surface of the ocean. But in fact, it is ever aloof. The water neither wets it, moves it nor distorts its form. Similarly, the immortal Self is ever aloof *asanga*, beyond pleasure and pain, though by Its power the mind goes into motion.

If a man gets rid of anger, jealousy, hatred, pride, egoity from his mind, he has started to thin the veil of the mind and uncover the infinity within him. If he adds love, joy, compassion, humility, goodwill towards all, he has started to polish the mind, to make it clear and transparent for the

revelation of the immortal Self. In both the cases the Self in him has neither lost anything nor gained anything. The Self is same throughout, above all dualities of life. Nothing can be lost from or added to Atman, the Self. Its nature is perfection.

If all feeling of separation of 'me and mine, thee and thine' is gone, chaos is converted into cosmos and the Inner Ruler in man's own heart propels him onwards towards Self-realization.

When such a state dawns, there is no distinction between matter and Spirit. All is the one Atman or Brahman. The Self-realized man is at one with all creation. He no longer looks at the world from outside, as if he were a separate observer. This is what an ignorant man *does* and knows only the form but never the meaning of life.

An enlightened man sees the world from within. He enters into it by an immediate act of intuition and feels the throb of its heart-beat. He finds his Self at the heart of all things.

He knows no separation between himself and the universe, and his actions are in harmony with it. But in his innermost consciousness there is no action or reaction at all. He is the witness, the Seer who can never be seen, the Knower who can never be known.

Now the mind is no longer a thief, a source of bondage, but an instrument to be used for the service of all mankind, for seva of Siva.

WHAT IS MIND AND WHAT IS PEACE?

Mind is a compound of the three *gunas*. It is extremely plastic, fickle and fleeting, continually changing its forms. It is a subtle and rarified material. It is a collective essence of the five elements. It is insentient and subject to sixfold changes, namely, beginning, existence, increase, decrease, decay and destruction. Mind is 'motion inside', whereas the world is 'motion outside'. Mind constitutes the subtle body in every creature. It does not die with the death of the body.

* * *

Gross matter such as cells, nerves, fibres or fat does not go to make mind. It is not even made of the soft brain substances. The food a man takes, is divided into three parts, the coarsest portion which is excreted, the middling which goes to build up the body, and the finest (very subtle essence of food) which is absorbed by the brain, the organ through which the mind works. Mind is finer than ether.

* * *

Mind is invisible to both the eye and the modern instruments of observation. Though it is an invisible substance, its activities can be well perceived.

Just as the existence of matter can be clearly perceived, the mind can also be perceived or inferred through its activities, and it has thus two functions, perception and apperception. The mind in its macro-cosmic aspect is the centre on which the whole of nature rests. Similarly in its micro-cosmic or individual aspect, the same mind is the centre on which man is wholly dependent. Nature becomes helpless without its life, the cosmic mind, in it. Nature becomes dull, dumb and deaf without the vigour and vitality of the cosmic mind.

* * *

Time, space and causation form the very moods of the mind. For, without time, no thought of anything is possible, without space no conception of anything is possible and without causation no consideration of anything is possible. Time, space and causation appear to be inter-related, in our consciousness, not independent of one another. Time, space and causation are the three forms of thought that contain and constitute the whole world. These three are ultimate categories to which all the phenomena of the world can be reduced. Nothing can exist devoid of them. Yet they are not of an objective existence but are merely the subjective forms of the intellect. In other words, they exist only in the mind, making up its structure and covering up all the outer phenomena. Thus in fact the world is in the mind, having in itself no real objective existence. Deprived of time, space and causation, the

constitution of the mind breaks down. It is only when seen through the net-work of time, space and causation, that the Supreme Self, the One Reality, appears as this universe; but when they are transcended, what remains? Neither the internal world nor the external world—whatever is, is—the Existence-Knowledge-Bliss, the Absolute, the Supreme Truth.

* * *

The indestructibility of matter is the doctrine of the scientist. The immortality of the Self is the doctrine of the saints and *srutis*. There is a world of difference between the two. The former is a generalisation from observation and the latter is a conviction and illumination and realization of the highest truth. The material phenomena are different degrees of vibration of the same matter with a thread of connection or continuity perceptible to the mental gaze. The Self is beyond such observation as It cannot be objectified and It is ever changeless. The fact of continuity is possible within a universe of change. The Self is Substance and Its substantiality which is ever changelessness, does not come under scientific apprehension. The mystic vision of Peace transcends the world of change and is rooted in the eternal and infinite. The fact of scientific consciousness is continuity and the fact of mystic consciousness is immortality.

* * *

A bubble starts from the bottom of a lake and bursts on the surface. Just so, an instinct, oft repeated, starts at the bottom of an individual life and grows into an impulse. An impulse repeated grows into an idea. An idea repeated becomes an act. Action repeated forms a habit. Habit when repeated grows into a character. Character repeated moulds the very destiny of an individual, well or ill. If the instinct is made to bear a divine touch, then the very destiny cannot but be divine. Hence divine instinct should impel, impulses ideate, ideas actuate, actions habituate, habits characterise; and character moulds the divine destiny accordingly.

* * *

The physical instincts run riot and the animal nature runs wild. These make up the entanglements of the world. The mind gets restless, wanders on the highway of passions, spends itself in despair, and has the vision of never-ending desire that proves itself fraudulent again and again. Yet, the wonder of wonders is that the mind follows only the paths of illusion. A rigorous training of the mind into the thinking of Divine Truth develops strength of vision to see values beyond subject-object relations of the world.

* * *

There are three planes of consciousness, namely, conscious, sub-conscious, and unconscious planes. Let us suppose the mind to be a lake. The consci-

ous plane is the topmost surface layer of the lake. The sub-conscious plane is the stratum below the surface. And the unconscious plane is the dark stratum at the bottom of the lake. A thought that arises in our mind generally colours only the topmost surface of the lake of the mind and so we should say we are always conscious of the conscious plane alone and not of the other two planes. But by constant practice of concentration, meditation and penetration, we can bring the contents of the other two planes to the conscious plane and be conscious of the whole mind-stuff, as it were. And if the mind-stuff is trained in the light of the Self Supreme by driving into it the consciousness of spirituality, the whole of the mind gets illumined. It is then the superconscious state. In the ordinary states of consciousness, only a portion of the mind is illumined by the rays of Intelligence from the *atma-chaitanya*.

* * *

It is a true saying that the mind takes the form of the thing thought of. The whole universe has its existence due to the presence of the thought behind it. The mind cannot disappear itself without the disappearance of the whole universe, because it is inseparable from the world, the mind and the world interdepend mutually for their existence. One cannot exist without the other. They will either express themselves together or dissolve themselves conjointly.

* * *

Thought is a motive power that drives the machine of body, mind and senses. It is very potent to mould human life. It is latent in every living being. Its outer manifestations vary in different individuals. A man is his own advertisement, good or bad, through the use or abuse of thought. Thought colours the nature of man. It is a creative force, a seed to bear fruit, good or bad, sooner or later. A man is what he thinks. Those who remain in the domain of thoughts can be scholars; but those who pass out are the thinkers. Many people think that they think but, really speaking, they do not, since the science of thought is subtle.

"Sink or swim" is the law of nature. A well-concentrated divine thought makes man swim, whereas a worldly and unholy thought makes him sink. A well-trained thought based on right thinking awakens intuition, establishes tranquillity, cultivates strength of mind and makes him safely travel along the path of life. A lotus blooms with honey but does not go begging for bees to come. Bees are just drawn of their own accord. In the same way, pure, noble and sublime characters radiate honey-bee-ism, but direct life through proper channels, through the use of higher intelligence and selfless service.

* * *

This world is a play of colours and sounds, a play of senses and nerves, a play of perceiver and

perceived and a play of hide-and-seek, a false show kept up by the jugglery of mind and nerves (ignorance and imagination). If the nerve of taste, the glossopharyngeal, gets paralysed, the enjoyment of different kinds of palatable dishes is gone. If the retina or optic nerve is paralysed, the enjoyment of the diverse beautiful forms is gone. If the auditory nerve is paralysed, the enjoyment of hearing the melodious music is gone. If the olfactory nerve is paralysed, the enjoyment of various kinds of sweet fragrance is gone. If the sensory nerve of the hands is paralysed, the enjoyment of the soft touch of things is gone. If the erigena nerve is paralysed, the enjoyment of conjugal bliss is gone. Thus lasting happiness does not depend upon such nerves and senses which tickle only deluded souls who lack light of discrimination to dispel the darkness of illusory sensual pleasures. The subject-object relationship of the world exists only in imagination and is based on the illusion of time, space and causation. The creation of duality or trinity, the belief in causality of the world, the cycle of past, present and future, the division of east, west, north and south, and the like—all these are a trick of jugglery of the mind and the senses. Ignorance conjures up the illusion of water in the mirage-paradise in earthliness, holds on to it while it lasts and loses it on its loss. The water in the mirage exists not prior to the ignorance, will not exist after the disappearance of ignorance, and, as such, really

exists not even when perceived under the spell of ignorance.

* * *

The mind, which pursues the webs of its own whims and fancies, is caught in its own cocoon of desires. Just reflect to trace its source and it vanishes away. Stoop to follow it, it tries to conquer you. It does not obey you if you obey it. Be the "Witness", merely an onlooker noticing its rises and falls and it cannot but become submissive. We generally note that the mind breaks into two halves. One half of it goes on functioning while the other half stands still as the Witness. We have to master the lower mind with the higher mind. To conquer mind is to conquer the world, since the mind and the world are but the obverse and reverse of the same coin. Let us be the Witness of the mind which is, as the *srutis* declare, 'a maddened monkey, stung by a scorpion of jealousy, drunk with the wine of egoism, possessed by the devil of pride and roaming about in the jungle of the world without any check'. Let us therefore be the *witnessing principle of Self-Consciousness*, unaffected, steady and steadfast on the bed-rock of Truth.

* * *

Reflect thus: "O Mind! You wander from one object to another. You create differences and distinctions. You make heaven of hell and hell of heaven on earth. You run towards perishable ob-

jects and are muddy with passions, cravings, anxieties and transformations. Stop your wandering in the thorny thicket of mundane desires. You perform selfish actions producing pain. Why should you run after sound, touch, form, taste, and smell? These are *vasanas* woven into a net to bind you. Do not die like a deer through sound, like a male-elephant through touch, like a moth through form, like a fish through taste and like a bee through smell. Each one of them is addicted to the gratification of only a single sense, but you desire to gratify all the five senses. You are entangled in the snare of desires as the silk worm entangles itself in its own cocoon made out of its saliva."

* * *

If belief, reason, knowledge and faith are put together, there arises a complete picture of mental phenomena. The mind, as it were, climbs from belief to reason and through reason to knowledge, and from knowledge to ultimate faith. For instance, first of all, there is a belief in a thing. Belief is always superficial and is most easily shaken. It is wedded to doubt, which throws the whole world into a state of turmoil. A man starting with belief in the beginning, begins to reason and argue about a certain thing. Reason is always cold. It is just like a bee and exists only on what it makes. It is a very light rider and easily shaken off. Further, reason cannot show itself more reasonable

than to cease reasoning on things above reason. It has only to do with the beginning and goes on to a certain knowledge of the thing. The first step is belief, from which one climbs up to reason and thence to knowledge. Knowledge is, no doubt, a perennial spring of wealth, always desiring increase like fire; but it is not wisdom. It is most surely engraved on brains well prepared for it. It has its penalties and pains as well as prizes. It is after all to lead a man to wisdom or faith. Take the case of medicine. Man first believes in it, next reasons about it, then comes to know of it, and lastly has faith in it. It is only after he has tried it and found satisfactory results, that he has faith in it and not until then. Express purity of mind. That is righteousness. All else is but show. Know the inner nature of things irrespective of their appearances. This is wisdom.

* * *

Let every bud of thought you touch within you open its petals and pour forth its fragrance. Always approach but to cheer, speak but to inspire. Have that happy alchemy which turns prose into poetry, discord to melody. Spiritualise your thought, word and action and they become subtle, significant and sweet. Spiritualise head, heart and hands, and newness of life springs forth. Speak from the depth of spiritual power, love and wisdom. Think in terms of conscious vital realization of the spirit of infinite life. Act with the higher impulses of the

soul, opened fully to the divine inflow. Rely not on your proud pigmy self. Express the mystic intuition of the Self and be you, the True You, the Self.

* * *

Mind is full of energy. Learn in the school of life the mighty potency of mental power. Shake off and unload the useless baggage of cumbersome thoughts. Censure every thought of faulty nature and avoid its reactions. Don't corrupt the mind with soothing illusions. Mind is a thoroughfare along which thoughts race or crawl or fly. If not controlled, it proves a tumult of undirected and dangerous traffic. Stand amidst your thoughts and control and direct them to good ends with order and peace. Let there be no friction. Direct your thoughts like a police man directing traffic. Wrong thoughts are an unlawful assembly that crowd in your mind. Mind creates the body and body creates the mind. Do not drug the body with all that is available in the pharmacopia but drug the mind with principles. "A cheerful, intelligent face is the end of culture." Keep your mind off yourself. Matter and mind are the work of ego-form of consciousness. Dissolve it, Freedom results.

* * *

Thus asked a disciple: "I am with phenomenal attributes and a transmigratory being and different from the Supreme Self. The pain of cuts or burns in the body and the misery of hunger and thirst,

are in me. Whereas the Self is said to be free from sin, old age, grief, death, hunger, thirst, smell, taste etc. How then can I accept the Supreme Self as myself, just like admitting that fire is cool? The teacher replied: "You do not directly perceive the pain in you when your body gets cut or burnt. The pain is perceived in the body, the object of perception of the perceiver like a tree cut or burnt. Pain is pointed out in the place where it occurs, such as chest, head or stomach, but not in the perceiver. The perceiver, the Self, is never the seat of pain like the parts of the body are. Though pain seems to be located in the body, yet it is in the mind. The Self does not perceive the pain just as the eye does not perceive its own colour. So the pain and its impressions exist not in the Self which is all Consciousness (*chaitanya*) and much less in the body which is all inert, non-conscious (*jada*). It is perceived when memory is possible in the waking and dream states, but not in deep sleep. So also lust, desire, aversion, impurities, impressions of colours, passions and the like are in the intellect. Intellect too is inert (*jada*). Where then is pain or lust or aversion, when it cannot be in the body that is non-conscious and in the Self that is Consciousness Itself? There is thus no location of pain, as a matter of fact. The Self is untouched and untainted, beginningless and without attributes. That is Real. That is the Self. Thou art That."

* * *

Mundane knowledge and ignorance are relative and are objects of immediate perception, like forms, though they are seen as modifications in the mind. The nature of true knowledge (Self-realization) cuts the very root of egoism and burns its actions to ashes. There is then neither the doer of actions nor the experiencer of their results. Wisdom of the Self is not a product of man's intellect. Pure Consciousness is the Universal Self. The Self (Pure Consciousness), Its reflection and the intellect may be compared to the face, its reflection and the mirror respectively. The reflection of the face in the mirror belongs neither to the face nor to the mirror. It is not the property of the face, since it is not seen though the face is there and the mirror is not. It is not the property of the mirror, since it is not seen though the mirror is there when the face is not. It is not the property of both as it is not seen even when both are present but improperly placed. Such is the unreality of the reflection. Then a question arises, Who is the experiencer of transmigratory existence as it can neither belong to the changeless Self nor to the unreal reflection nor to the ego, an unconscious entity? The reply is: Let the transmigratory condition then be a delusion caused by indiscrimination between the Self and the non-Self. It always has only an apparent existence due to the real existence of the changeless Self just as a rope-snake (a rope mistaken for a snake).

* * *

A conversation between the Self and the mind: Oh my mind, you are all 'me' and 'mine'. You have no consciousness of things, being inert. You indulge in vain ideas and efforts by perception of differences and delude yourself by wrong notions. I am not deluded, but make delusion to delude itself and am no other than the Supreme Eternal One, always self-effulgent. The reality of Myself is never destroyed and unreality is never born. So you have no real existence, having both birth and death. 'The seer, seeing, and the seen' is a false notion superimposed by you. The Self, the I, being one only, is the same in all the states of waking, dream and sleep. Unreal like the circular form of a burning torch, superimposition also has no existence. The world which is superimposed does not exist. I am anterior to superimposition and I am not superimposed. I am Existence Itself prior to you. And you yourself are superimposed on Me. The duality seen to be pervaded by you is unreal. All things superimposed have a final substratum, the I, the non-dual Self. Duality can have no reality. It is, therefore, proper for you to remain quiet like a corpse, since your constant, vain and false attempts bear no benefit to Me, the Self, all-pervading, eternal and infinite. So spoke Sankara in *The Upadesasaahasri*.

* * *

You need not flutter about to come to blind corners of your mind and senses like a bird that flies

hither and thither and continues to flutter blindly from corner to corner in a room, though the windows be open, and nothing restrains it and the whole sky welcomes it. Spiritual life has to be begun from the innermost depths of your being by spiritualizing the will, the mind, the thought, the heart and the like. Thoughts are noisy in the presence of the Self within. Evade, ignore and transcend them or just try to meet the negative with the positive, lust with love, anger with compassion, vanity with judgment, greed with desirelessness, attachment with renunciation, delusion with intuition and darkness with light. Lift high your vision and realize that the Self is the centre of your being and every being. Learn to live like the lotus leaf which grows in water but is never wet by water. Learn to live in the world but be not of the world though in the world. Learn to think correctly and use things properly and forget them. But do not abuse thoughts and things and remember them always. Like a crystal appearing effulgent owing only in the proximity of an effulgence, the ego, the intellect or the mind, being subtle and transparent, seems to have a relation or mutual superimposition between it and the Self.

* * *

Every one aspires to Peace, physical, mental, moral and spiritual. Peace dwells in the pure heart of an individual. True Peace is a divine state of spiritual consciousness wherein the dualities of life

die down. True Divine Peace is not to be found in a *place* or in a *time*. Every one carries It with himself or herself. Peace is really the natural state of man whereas war is his corruption and disgrace. The Peace that heals the wounds of the world is the Voice of the Wise and by our faith in their words we can establish that Peace practically in our lives.

* * *

"Man, walk with the consciousness of the Peaceful Spirit within thee!" said Pythagoras. It is the Inner Peace, our own being and nature, ever permanent and never conditioned. Gautama Buddha once spoke of an 'Island of Peace' to his disciples who were ready to start immediately on a journey to find peace on the island. Hence the disciples enquired the Master whether it was in the east or west, in the north or the south. The Master replied that this island of peace had no geographical location and therefore, it was not on the map of the earth, but it existed within themselves. Christ spoke of the 'Kingdom Within', wherein it is all supreme peace to live. Lord Krishna spoke thus: 'The self-subjugated attains Peace and moves among objects with the senses under control, free from any longing or aversion. In peace there is an end to all misery, and peace becomes well established in wisdom. (*asaantasya kutah sukham?*)' Sri Ramakrishna Paramahansa spoke of Peace thus that a line drawn on a body of water does not exist

and that no one can mark water. Likewise a man of Spirit (Self) is well established in Peace, though with superficial marks, if any, on his mind but is never marred or deformed by life's experiences. He is not touched or tainted. Bhagavan Sri Ramana Maharshi demonstrated practically in our very midst that Peace is the spiritual treasure, the soul of true civilization, the crest-jewel of tranquility and the crowning glory of immortal life. The Upanishads declare at the top of their voice: '*santoyam atma*'. Peace is Itself the Self in every individual.

* * *

If Krishna or Christ or Buddha or Nanak or Zoroaster or Ramakrishna or any Holy One came to-day, he would reveal, each in his ilfe, the ideal of establishing a kingdom of peace, love and joy on earth. Not one of the great teachers of humanity would sanction the present day poison gas, bombs, rockets, tanks, guns and swords, deaf and dumb, bound hand and foot. Because war means not only that. Behind the exhibition of such a develish dance and hellish harm in the name of war, there are the beastly instincts, selfish gratification of greed and human motives which cause the perverted use of great inventions for purposes of destruction and death. Therefore, each one of the Enlightened Ones could not but prove a revolutionary and a radical, not accepting shameful compromise, not adopting slipshod halfway measures, not starting organisations to preach impractical visionary ideas,

not holding conferences and negotiations for signing peace documents, paper and ink-deep. Hatred, bitterness, insolence, tyrannical instincts and the like in man's nature are more destructive than the war machinery. That would be attacked at its very basis and man's nature would be transformed and redeemed, root and branch. Each one of the Prophets would be a vivid example of the great spiritual truths, by demonstration of love, peace and good will and not mere speculation of the same in a vague manner. Man can be self-evident with the credentials of soul-force and soul-light. Saints and Sages and Saviours do, now and then, no doubt, give humanity a most-needed shake up. They cannot but make every nation whole through holiness, unity and peace.

PEACE, BE STILL

Faith without works, preaching without practising, proclamation of a doctrine without demonstration, telling without knowing—all these fail to give a man Peace.

The intellectual man approaches the Shrine of Peace and thinks he can be admitted because he has obtained the degrees M.A., Ph.D., L.L.D., or D.Litt.

In fact such diplomas of earthly institutions have no power to open the door to spirituality or peace. It does not matter how many diplomas a man has; they do not help him in the least in understanding Truth. He may have studied many metaphysical books and yet not know the Truth of Peace. One may be the highest church dignitary in the whole world and yet be outside the pale of Peace.

You cannot be wrapped up in yourself and wish to have abundant life. You should extricate yourself from the "web" of self, because, as a wise saying goes, the smallest package on earth is a person wrapped up in himself.

Learn to go beyond your thoughts. So to live that you lose yourself in the Absolute is to find yourself.

People aim at a peaceful life by seeking for a better way of living which is not filled with hatred and strife. You can lift yourself out of the rut of worry and hurry to the realm of peace and abundance.

The Truth of Peace and Peace of Truth give everyone Freedom. Peace is a universal science, like mathematics; but each one has to work out his own problems. Be silent and peaceful.

Mystics of all ages teach the power of Silence and the importance of turning from the illusions of the sense world to the Spirit of Peace within in the quiet of man's own being.

When man enters the holy place of stillness, he has to leave behind all his physical and mental afflictions in order to reach the light of divine understanding and to realise with unshakable conviction Peace Infinite.

The place of silence is at the centre of your being. The Holy Presence is there. In that stillness you are awakened to new possibilities, new opportunities, new courage, and new strength. Inspiration, illumination and intuition dawn therein.

The noise and confusion of the world no longer taint you. All feeling of irritation, distraction, resentment or attachment fall flat before the Divine Presence of Peace in you. And with ease you surmount every obstacle and solve every problem.

Declare your divine birthright. Divinity is the very life within you, your mind and heart and soul. The light of divine peace in the stillness and seclusion of your soul illumines and directs your life. It is the uplifting peace, transcendent glory and immaculate perfection.

In the sanctuary of your own being empty your consciousness of every burden and declare that the Divine Truth of the Self in you is your instructor and your guide. Let all human problems dissolve and disappear.

Each day is a new chance to demonstrate such a life of harmony and peace. Let each day and every day be a glorious adventure as you triumphantly travel the highroad of spiritual unfoldment.

Learn first the lesson "Be Still." Make stillness a true factor of life. The simplest teaching in Divinity is "Know, You are Divine." The whole world will change when this simplicity of living upholds you. It is the inner Stillness which is the living divine Peace.

Learn to think and live in singleness of heart by identifying your entire consciousness with the ideal of spiritual life.

Reach that consciousness which brings you to all Silence and make you see the nothingness of either negation or assertion.

See in every face the perfection of peace. Let there exist naught but life, light and love of Peace Supreme.

Then you will know that you have found the way, the way of Silence, the way of Peace, the way of being one with the Self without a second.

INTELLECT AND INTELLIGENCE

Intellect is mental ability. It is quick understanding. It is brain force. It is simple power anterior to all action.

It is not that each person is born with a fixed quantity of intellect. It is not that intellect is static and unchangeable. It is not that you should get along as best you can with what intellect you have at present.

Intellectuality covers any power of apprehension. It is a plastic quality. It can be expanded, deflated, decreased or left undeveloped.

Growth from within rather than force from without paves the way for intellectuality. The first step towards Intelligence is to know that you are ignorant. Intellect is *jada* (inert) while Intelligence is *chetana* (immortal).

No one with limited intellect need be given up as hopeless. Intellect is a quality that can be increased in the individual through use. Keep your eye on the Eternal, your intellect grows.

Intellect is available to each to the extent each develops capacity to make use of it. There is no limit to the exercise of the intellect.

Exercise your mind constantly to increase your capacity for mental expression. Become clean and clear channels for Intelligence to flow through the intellect.

Human learning should bear the blessing of Intelligence to introduce you to the wisdom of the Divine. Intelligence is Light of lights, self-shining. Intellect is lit up by the shining Light of Intelligence.

Use intellect not in a selfish manner like a lamp in the study room for your own seeing. Use it as a lighthouse uses its lamp that those afar on the sea may see the beam and learn their way.

Intellect does not seem to have a conscience in its wild unconsecrated growth and presents the saddest of sights.

Intellect is lost if not backed by energy of character. If head is fed and heart is starved, it leads to dry intellectualism. If heart is fed and head is starved, it leads to sloppy sentimentalism. So strike a happy balance between the two.

Intellect and industry are compatible. The happiness of life will be increased if they march hand in hand.

Intellect not based on the culture of religion in the heart, is only civilised barbarism and disguised animalism.

Intellect without moral principle produces no permanent progress in the pilgrimage of life.

Mere intellect has no power, but its action has power in the application and assimilation of Truth.

The intellect of an individual becomes like lofty mountains, all ice and snow, if it unduly rises above the warm heart of the earth. If its eye is fixed on the Eternal and Infinite, its growth is hale and hearty.

Enlightened intellect is what is to be aimed at. Then there will be boundless scope for its own expansion.

Intellect and integrity should be wedded together. They will enable an individual to stand firm and not to fall or fail. They cannot but lead to true greatness.

Straightforward intellect and integrity put to flight all trickery and duplicity. Integrity minus intellect is faint and feeble.

Integrity of one's own mind is indeed sacred. Absolve yourself. The world will pay you homage, since integrity costs self-denial and is glorious at its end.

Men of action are only unconscious tools of the men of Intelligence. Intelligence is indeed divine power. Its value depends on its application in a right manner.

Intellect is no terrace for a wandering mind to walk up and down with an air of vanity. It is not a shop for sale, for profit and loss. It is a rich storehouse for the glory and goal of life. It is man's aid towards the realization of the Self.

A knowledge of one's own ignorance is the first step toward a keen intellect. You cannot make another grasp your intellect unless you are able to grasp his ignorance.

There should be a spiritual life, i.e., Intelligence to give it energy. Otherwise there is no more power in it than there is in a stone or a stick.

The criterion of intellect is in its being experienced at the altar of Truth. The learned intellect is like a lake and the wisdom of the wise is like a spring.

Isavasyopanishad says that a man of ignorance enters into darkness and that a man of mere intellect enters into greater darkness.

The brightest blaze of intellect fades into insignificance before the smallest spark of Divinity. Intellect should not be rudderless but guided by Grace.

Intellect well applied is practical wisdom. It is rare common sense, of value and importance. It can heal the woes of the world.

A man of intellect should not fancy himself enlightened, because he sees the deficiencies of and

in others. It is sheer ignorance because he has not reflected upon himself.

The empire of intellect has to be built up on the glorious illumination of the Self (*atman*). It will then gain and never lose. It will then help attainment of new conquests.

True intellect is not easily to be obtained. It is not had for conferring superiority over others. It has to be worked for, studied for, thought for, and prayed for.

That which is entrusted to memory is not of the intellect. It is only a retention. What is not fully understood is not possessed.

Intellectuality is generally gained by good training. It is then relative knowledge, subject to the errors and passions of humanity. In such knowledge there is satisfaction and appetite.

Intellectuality is mental wealth. Put it in circulation; its value is enhanced to the circulator, in its depth, confirmation and readiness for use. Seldom is it given to keep but to impart.

The bright and brilliant intellect of man fears no danger, spares no expense, examines the minute, looks into the volcano, dives into the ocean, explores sea and land, wings its flight into the skies to catch the sun and the moon, and much more.

It is ignorance to ask a person what he has known and done in the world. It is wisdom to ask a per-

son what he has not known and left undone in his life. Man can conquer the world under his fist objectively, but conquest or culture is to conquer himself subjectively.

Become more alert to intuitive instructions which are based on divine Intelligence and which guide you through life with ease and joy. Give no room for errors to creep in but live by the deepest insight of the Self in you.

The fulfilment of the intellect which expires in Intelligence is ecstasy in life. It is the manifestation of the Self. It is the truth, proof and experience.

Positive wisdom leads to Self-realization. It is the prime wisdom of the Self. It expresses in the man of wisdom unto the world at large.

The wisdom of the Self is ecstatic in enjoyment, perennial in glory, unlimited in space, infinite in time, and causeless in causation. It is the Majesty of Existence-Intelligence-Ecstasy (Being-Brightness-Bliss).

EGO

Ego is the arch-enemy of joy in life. It is, in fact, a rope woven of sand.

The ego-sense brings time and space into existence subjectively. Ego creates therein the body and the world. When ego sets in sleep, its creation too ceases.

Time and space exist not apart from the ego. Ignorance, ego and mind are synonymous.

Ego is the parent of all doubts and difficulties, desires and despondencies. To entertain doubts and to seek solutions for them is to play into the hands of the ego.

Queries and answers are of little value, and intellect-deep. Such an endless raising of doubts is indirectly a means of postponing the ego's extinction and a chance of giving a new lease of life to the ego.

The ego exhibits a lurking love for bondage itself. Ego is the vice of all vices and is most vulgar and mischievous. Its voice is the noise of the world. It causes outbreaks of fury and fanaticism.

The world of relativity comprises the world, the soul and God. These three categories are a false

appearance imposed by the ego-mind on the Self, the Reality. Reality is the only substratum and the element of truth in the three.

Ego-sense is the origin of such an illusion and seems to endure without an end to ignorance and bondage.

Ego sustains the vicious circle of births and deaths. Ego sends forth all the evils that beset life.

Ego is the only evil and the only enemy. Ego murders Peace constantly. Arrest the ego, the culprit and the inventor of murder. Put it in the dock and put it away by the Quest of the Real Self which it pretends to be. Dethrone it by the light of discrimination.

To become free is to be egoless. In reality, the ego is death, being the negation of Life and Truth.

Sri Ramakrishna says: "When shall I be free?"
—"When I shall cease to be".

MOODS

Know the knack of handling mind and its moods.

Moods are particular states of mind and are very peculiar. Moods are affected by emotions, volitions, and various other faculties.

Moods are a costly commodity, if they are negative. Negative moods bear a prohibitive price.

Positive moods are not expensive. They offer a good yield far beyond our expectation.

Every one has moods. Generally moods are supposed to be of negative expressions.

Moods are of course, transitory. They shift often. Accept the responsibility of disciplining them.

Let there be a touch of the Divine Hand in them. They become positive assets. Establish such a state of mind in which moods are consistently positive.

Develop spiritual nature, and there will be no more dark moods, giving a false impression of one's character.

Shun unpredictable moods. Be free from moods such as unhappy, unfriendly, unco-operative, indifferent and the like. They lose friends and not create good will in the world.

Good living demands good moods. Positive moods reveal the warmth of one's nature. They hold the power to bless. They give new meaning to life.

Think positive thoughts. They speak positive words. And they in turn affirm positive deeds.

Good moods promote peace and radiant feeling based on divine understanding.

It is then we live life and life is lively, strong, glorious and triumphant. It is then moods will be up-lifting, joy-producing, and life-inspiring.

PRAISE

Praise brings a warm feeling toward the bestower. It gladdens the heart of the recipient.

Praise changes recalcitrant children to angelic cherubs. Praise always creates an atmosphere of harmonious relationship.

Praise inspires greater appreciation in any situation. The wise employer uses praise in good business practice.

Praise should be well deserved. Undeserved praise is only satire in disguise.

Praise is a debt we owe to the virtues of others. Praise is of a high standard.

Praise is due from one whom malice has not made mute or envy struck dumb. Praise is a tool you can use to change your thinking.

Praise is the coin of genius. It has, of course, to be bestowed with scrupulous justice and wise economy. Neither give praise senselessly nor withhold it where due.

Praise should not, at the same time, be cheap and vulgar and thus fail to raise expectation or animate enterprise.

Praise should follow Truth at close quarters. It is but virtue's shadow. He who searches for praise finds it not but proves himself to be poor in merit.

Allow not any one freely to praise you to your face. Much less do likewise in the case of others. Praise is not to feed your vanity and is not to gratify your passion for esteem.

Neither praise a person liberally before his face nor censure him lavishly behind his back.

Praise should not become a clever and concealed flattery. It should not make a fool more arrogant and his brain giddy. It should not bring pride and downfall.

On the other hand, praise makes a wise man modest and all the more humble. A truly worthy man avoids himself, annihilating the worldly I-and-me.

For a man, to praise himself to any is the height of folly, is to speak ill of himself, and is the damnation of his own soul.

Praise of the wise and good cures many a grief. True praise is what the sun is to flowers. It, like gems and jewels, gold and diamonds, owes its value only to its scarcity.

Praise, though human in the beginning, should lead you to the Divine Being who is greater than all the superlatives one can use.

The Holy Scriptures strongly urge man to praise God, the Divinity in man, bird and beast. God is no doubt beyond the influence of human praise.

But human praise, when sincere and intense, turns into divine prayer. And the realization of the Divine Principle dawns.

This is indeed the life abundant, with an understanding of the prayer potency of praise.

Praise is not used for its effect upon the Divine Principle but upon the user himself to convince his mortal mind of Eternal Truth.

The method and means of praise grow illumined and the shadows of blame disappear in the light of Truth.

GRATITUDE

Gratitude is the mother of virtues. To be grateful is a good feeling of noble hearts.

Gratitude is a homage of the heart. It blesses and enriches life.

To acknowledge a kindness is to express a grateful sense. The deep debt of a generous mind is gratitude indeed.

Gratitude and generosity should march hand-in-hand. The great carry their greatness all through their lives.

Promptness and spontaneity are the desiderata of gratitude.

Even earth and heaven put together cannot repay a noble service but gratitude repays it easily and joyfully. Gratitude ought to be an ever ready delight of the soul.

The grateful remembrance of benefaction has a magic touch of its own. Gratitude reveals a great and happy mind.

Gratitude has to be valued for itself and not necessarily for the benefit that attends it. The value of even a small generous act is of inestimable worth.

Gratitude is the ornament of rhetoric, the riches of the divine grace and goodness, and the libel of practical life.

Gratitude specially honours appreciative living, being simple and sincere in itself.

MEMORY

Memory is a sheath of knowledge. Memory and Time march together. The sum total of memory is Mind and Mind is Time.

Memory depends on the perspicuity, regularity, and order of thought. Its secret depends on attention and attention depends on interest. Memory is a daughter of attention.

The objective mind is limited by the senses and confined to boundaries. The subjective mind is capable of perceiving a vastness that could not be sensed.

Memory is a cabinet of imagination and the council chamber of thought. Memory is the treasure-house of mind. At times deep, imprinted images sleep, till a word or sound awakens them.

Memory is bitter-sweet, both a joy and a sorrow. Memory is active and impressible in youth and comparatively callous to new impressions in old age. Memory without contamination is a good source of refreshment.

Memory is first to flourish and the first to die among the faculties of the mind. Memory tempers, mitigates, controls, and delights prosperity, adversity, youth and old age respectively.

Memory has many moods and shifts its scenery like a diorama. Memory gives remembrance as well as forgetfulness. Memory is flexible as well as tenacious.

Drown not memory in hatred, jealousy and other vices. They are worldly and finite. Memory cannot restore the mundane to immortality or infinitude. Memory thrives on desire and experienced objects.

Instead, drown memory in love, joy and bliss. Stop not Time with memory. When memory stops, Time ceases. Fill memory with Love, wherein the lover and the loved, are merged and wherein desire fades away.

Beyond memory is the UNKNOWN. It is the Wisdom of the Self. It is not caught in memory. Memory cannot contain It. It illumines memory. Forgive and forget and transcend memory. It is the path of Wisdom. Time, space and causation either exist together or die together.

GREED

Greed turns the mind into a huge wilderness covered by the darkness of delusion. And it begins to dance there unchecked.

Greed drives the mind from one place to another as a dry straw is blown off by wind, hither and thither.

Greed entangles the mind in the web of foul anxieties with heaps of vices, and revels madly in the wake of distress and dismay.

Greed is base and full of snare. It blindfolds the keen-sighted and depresses the happy. It is full of deadly poison like a black serpent. It is the source of endless woe in the world.

Greed creates dullness and disaster, obstructs the light of wisdom and joy, and numbs the intellect enhancing ignorance.

Greed is a miserable demoness attached to dreadful desires. It intoxicates men with worldliness of the world. It is like a black bee sitting on the lotus of man's heart.

But, in spite of what greed is as said above, it is, after all, before the strong and the wise, a mere vapour, vacuous and unsubstantial. The wise can turn the stumbling block into a stepping stone.

DIGNITY

Dignity is not an art for passing off one's insensibility for wisdom.

Dignity is not an art for concealing imbecility of intellect under pride and privilege.

Dignity is not an art for possessing honours under false praise and pretension.

Dignity is not an art of imposing airs that acts as evidence of imposition.

Dignity is no foolish prodigality, no badge of infirmity, no levity and no hypocrisy.

Dignity is a mere outward polish, if not based on character and carriage that serve as positive blessings.

Dignity is superficial and secular, if not based on quality and sanctity with truth for its foundation.

True Dignity is the saintliness of Divinity, sacred and solemn, and not based on place, name, form, fame, title, honour, caste, creed, colour, country, etc.

True Dignity is no veil between you and your Supreme Self, but an emblem of bliss.

CREATIVITY

Creativity is an inbuilt eternal quality in man. Creativity is not restricted to a favoured few. Creativity is an integral part of man's spiritual expression. Creativity is a marvellous living quality. Man is creative in nature.

Creativity is a constructive quality of man's nature, and also an opportunity to utilize man's spiritual, mental, emotional, and physical nature at its best, to the highest.

Creativity is at once joyous, exhilarating and beneficial, since creative expression is in essence spiritual interpretation of things. Creative spiritual quality reaps rich rewards in health, peace, harmony and unity.

Creativity originates with man's inner necessity to express his highest feelings, his yearnings, his upward surge Godward.

Creativity is an affirmative statement in large terms of man's evaluation and understanding of himself and his world. In our assembly-line, machine-made society it is creativity that exercises the fundamental important trait of individual self-expression.

Truth of Divinity is universal in its application. Individual creativity can be released through divine ideas. Creativity is an art and science of life.

Man is not an automaton. He has freedom, imagination and power to choose. He can make use of divine inspiration. This aids in keeping the reservoir of Truth in him fresh, clean and flowing. He aims at Truth of Life very definitely in a very definite way.

SELF-CONTROL

Learn self-mastery. Start yielding to the Divine Principle in you to enable you to conquer yourself. To be subject to one's own passion is the most grievous slavery.

To reign within oneself and rule one's passions, desires, fears, etc. is indeed kingly. To best govern oneself is to be best fitted to govern others.

All through life, you need not go on fighting with difficulties of your own making, rendering success impossible. Learn to achieve success by simple patience, calmness, equanimity, and self-control.

With a proper knack, handle mind and its moods, tongue and its words, body and its deeds. Let your soul bring every thought, impulse and instinct into captivity to the Most High and realize Divinity at their back.

Self-government is the noblest rule on earth. It is the truest conquest. To rule oneself is most praiseworthy. It bears humanity onward toward a richer life and living.

Resist, repress or ignore every sinful thought, every bitter word, and every senseless action. Res-

train thus your passions and be most powerful to have yourself in your own power. Be monarch of your mind.

The best government of a country is that which teaches man to govern himself wisely through educational institutions, radio broadcasts, cinema entertainments, press publications, platform speeches and various other means and methods.

A simple mind is like a pond that lies quiet in a plain. Humility promotes self-control. But a turbulent mind is like a lake that needs mountains to compass and hold it in. As such the contact and counsel of saints and sages are needed to redeem a world sunk in self-conceit.

MORALITY

Morality of an action depends upon the motive from which a man acts.

Morality is the very life and soul of any religion. Morality without religion and religion without morality exist not.

High civility depends on deep morality. Successful business stands firm on the backbone of morality.

Morality is not mere custom, changeable, transient and optional. The health of a society is the index of its morals. The glory and grandeur of humanity is in moral elevation.

Morality should not be divorced from godliness, should not be merely captivating to the eye, and should not be superficial and deceptive.

Morality without religion dies. Morality is religion with its face toward the world and piety is religion with its face toward God.

Morality should be clear in its source, sincere in its purpose, pure in its precepts, and effective in its influence. Morality should carry the credentials of Divine Life.

Worship of something which is one's own creation, imagination, speculation and the like is no morality but idolatory and false decency.

There is no significance and sincerity in atheistic morality. Even the national morality cannot prevail without the strength and support of divine principles.

Abiding morality is the essence, the true fruit, the sure testimony, the honest companion and the very joy of one's divine faith.

Lift life from the mire of matter. Let it become more moral than mundane, more mental than moral, and more spiritual than moral and mental. On the whole the spiritual realization of Divinity should predominate the rest.

EDUCATION OF THE HEART

Each country in the world delights in laying greater emphasis on the education of the mind and neglects the education of the heart to its discredit.

The education of the heart is most important and cannot be neglected. All the issues of life spring forth from it only, being precious.

The educated heart disperses the faults, errors and the feeling of unworthiness that weigh heavily in the life of an individual. It lays aside the mask with which the world is covered and lays claim to the heavenly heritage.

The educated heart is gentle and cares not for superficial eloquence. The educated heart is deep and needs no use of tooth and claw in the battle of life. The educated heart is compassionate. Before it, walls come down and doors are opened.

Gentleness, depth and compassion are really great and rare qualities that enrich and beautify, heal and strengthen life and living, in response to the divine impulses.

The educated heart expresses practically the lesson of service and sacrifice. The secret of service is to live with the Light of the Self Supreme. And

the secret of sacrifice is to surrender the individual ego unto the Universal Self.

The outer world of appearance is transparent to the clear inner eye of the pure heart. The revealing eye of the solemn and sublime heart makes lack, failure, sickness and inharmony ephemerals and empty of reality. When they are exposed to the light of Truth, they melt like snowflakes.

SUSPICION

Suspicion is a mark of a mean spirit. It is the sign of a base soul. It is to think the worst.

Suspicion invites treachery. It is an enemy to virtue and happiness.

Suspicion haunts the guilty mind. It causes fear as a thief doth fear each bush as an officer.

Suspicion is more often unjust than just, wrong than right. It is the virtue of a coward.

A corrupt individual is naturally suspicious. A suspicious individual will soon be corrupt.

Suspicion is the poison of true friendship. The mother of suspicion is ignorance. Suspicion is a defect, not in the heart but in the brain. It clouds the mind and creates confusion.

The world runs on faith. If suspicion enters in, love and confidence go out, because suspicion always creates friction and rupture.

Better dwell on the bright side of character rather than suspect the thoughts of others. Happiness of childhood is freedom from suspicion. One can suspect another only by having the abject seed of suspicion in one's self.

Suspicion seems to be established before it is confirmed. Remedy suspicion by getting to know more and more clearly.

Suspicion is a bat among birds, flying by twilight. Suspicion of others is a secret condemnation of oneself.

Avoid improper and forbidden trust in any one as well as in your heart. Nobility suspects none.

Suspicion makes all things impure, whereas to the pure all things are pure.

GOOD MANNERS

Good manners are of good breeding. They are the signs of a generous soul. They are the peculiar soil in which virtue prospers.

Good manners spread themselves like oil over the troubled sea of thought. They keep the mind smooth even in the roughest weather.

Good manners are benevolence in trifles, self-denial for the sake of others, and the result of much good sense and good nature.

Good manners are the riches of the mind and the best security against other people's ill-manners. They are not confined to externals, much less to any particular dress or attitude of the body.

Good manners are graceful and pleasing. They are the outward expression of the inward harmony of the soul. They are a perpetual letter of recommendation anywhere and everywhere.

What health and beauty are to the body, good manners are to the mind. They mature into morals and are of more importance than laws.

Good manners are a product of right reason, sublime thought and noble life. They sow courtesy,

reap friendship, plant kindness, and gather love from all quarters.

Good manners harbor angels, revere reverence and make men truly great and serviceable. They are love in action, light in character, and temper in divine life.

IDLENESS

Idleness is the stupidity of the body, and stupidity is the idleness of the mind. Idleness is thus the bane of body and mind.

Idleness is a dry-rot in men with a tendency to lurk and lounge, and to do nothing tangible. It is a refuge of weak minds and a holiday of fools.

Idleness insensibly consumes and destroys both passions and virtues. It commonly produces melancholy.

Idleness is the nurse of naughtiness and is the cushion upon which the devil chiefly reposes. It is the author of mischief and the cradle of disease.

A Turkish proverb says that the devil tempts all other men, but that idle men tempt the devil. Idleness is thus the devil's home for temptation and unprofitable musings.

Idleness is the key of beggary, with perpetual despair and despondency. It is, in short, the canker-worm of felicity on the way to ruin.

An idle brain is the devil's workshop. So goes an English proverb. Idleness begins in cobwebs and ends in iron chains. Idleness, like rust, shortens life, by consuming faster than labour wears. The used key is always bright.

"Much bending breaks the bow, much unbending the mind" says Bacon. Idleness breaks man efficiently though the appetite of the brute may survive. It is an inlet to disorder.

As worms are generated in a stagnant pool, evil thoughts intrude in an idle mind. The bird that sits is easily shot whereas the fliers escape the fowler. The sleeping fox catches no poultry.

"Go to the ant, learn to live, and by her busy ways, reform thine own" so runs a saying. Waste not the springtime of your youth in idle dalliance, but plant rich seeds to blossom in your manhood and bear fruit when you are old.

ANGER

Anger is one of the sinews of the soul. The flame of anger is bright and brief. It makes one's inferiors one's superiors by heat.

Anger acts in a furious passion. It commences in folly and concludes in repentance. Anger rushes to action unrestrained and consequently stumbles in its way like a hot steed.

Anger hurts the one who is possessed by it more than the one against whom it is directed. To be angry is to revenge the faults of others on oneself. The fire one kindles for one's enemy often burns oneself more than one's enemy.

Do not try to make up in wrath what you lack in reason. Get angry with yourself and you return to reason. Anger is vehemently violent in the voice and the death rattle of reason in the throat. Anger injures your own cause in the opinion of the world.

Anger is a modification of the impotent passion that arises in the mind-lake. It is a wave of unpleasant feeling against another. It is born of the *gunas*. As milk changes into curd, unworthy desire becomes anger. The unfulfilled desire gets transmuted into anger.

Anger wastes energy enormously. To become irritable for trifling things is a definite sign of mental weakness. Self-restraint or self-control is a positive sign of inner strength.

Anger is like a stone cast into a wasp's nest. Anger makes one commit all sorts of sinful deeds. Anger in words grows into blows. And blows grow into stabbing. There is thus the loss of memory, the loss of understanding, and the loss of discrimination.

Anger is the most formidable enemy of peace, love, good-will, knowledge and the like, since it brings irritation, frowning, resentment, indignation, rage, fury, worry, hatred, etc., in its train, as camp-followers. The intoxication of anger shows the angry man to others, but hides him from himself.

To rule anger is good but to prevent it is better. Beware of the fury of a patient man. Abused patience turns to fury. Anger concealed hardens into revenge. After all, life is short to nurse anger against any one.

If you would be angry and sin not, then you must not be angry with anything but sin alone. It is called wise anger. It is like fire from the flint. It is not sinful but inevitable under certain conditions. It is a righteous indignation or a noble rage to reform a culprit and to improve him. It is never the outcome of greed or selfish motive. And it

passes off the next moment even as a wave subsides in the sea. The wise keep cool with a balanced brain undisturbed within.

Do not get swayed by impulses and emotions. The nervous system is shattered by an outburst of anger. The eyes become red. The body quivers. The legs and hands tremble. The angry man seems to get strength for the time being, and has a collapse afterwards.

Psychology says that all diseases originate in anger. Anger has its cause in ignorance and egoism. Control it when it is in the form of a small ripple. Nip it in the bud. Eradicate its cause.

A remedy for anger is to think of its consequences. A remedy for anger is delay. A remedy for anger is to chant OM or count numbers for a good while. A remedy for anger is to leave the place at once and take a brisk walk. A remedy for anger is to drink some cold water immediately to cool down the body and the mind. A remedy for anger is to stop all conversation and to observe a temporary vow of silence, because there is a sharp sword in every tongue.

Allow not anger to lead you to discord and disharmony. Try to laugh away the harsh words, abuses and insults made by others. Ignore them, paying no heed. Try to keep away from them and remain cool under the most provocative conditions. Love alone conquers in the long run.

VIRTUE AND VICE

Virtue is a 'do'. It is strength, joy, virility and manliness.

Vice is a 'don't' approach, a weakness and a wickedness. Bind up the worst wounds of life, give spiritual first aid and lift yourself from the mire of matter and mind.

It is the edge and temper of the blade that go to make a good sword and not the richness of the scabbard. Likewise it is virtue that goes to make man considerable and not his wealth or possessions.

Vice is passion out of control and undirected. Passion itself is an evil and a sin.

Virtue is a nobility without heraldry. The real attractiveness of virtue paints itself well. It is a top priority in building a joyful life.

There is no happiness in vice. Thunderous anger, voracious greed and hungering lust bring misery at every step. The congenial liar, the food glutton, and sex glutton are brutish and vulgar, below the level of man.

Virtue is an angel but blind, without the light of knowledge. Virtue is a name and a dream without the presence of divinity.

A virtue in religion is to recognize the ripeness, enthusiasm and the joy in life, while a vice leaves only a pale, plodding experience of the woe of the world.

Measure the virtue of a man, not by his extraordinary exertions but by his everyday conduct. The strength of virtue has to keep him pure from worldly taint.

EVIL

Evil is a shadow in the world. It is something contrary to nature. It is unnatural in truth. No good can be done by evil means. Distil out the goodness in thoughts and things evil.

The estimate between good and evil lies mostly in comparison. It is no use to waste life in choosing between evils.

Learn more from the sight of evil which is so common. That which is good is so rare. The compensation of an evil is to enforce a great lesson and as a beacon light it warns you from vice.

The very constitution of man's nature declares that moral evil is its own curse, since the course of every evil deed brings forth evil only.

Good has but one enemy which is evil; but evil has two enemies, the good and itself. To return evil for good is diabolical.

Fools multiply evils by the sentiments of superstitions. The wise retrench the evils of life by the reasonings of philosophy.

You cannot do evil to others without doing it first to yourself. The first evil choice or act is

linked to the second and thus each one to the one that follows.

If you are free from evil thoughts, it is God's best gift indeed. If you realize the beginning of the end of evil, there will automatically be an end of its beginning.

There is nothing truly evil. As is within so is without. Do not make the imaginary evil become real by indulging your reflections on it.

Nature seems apparently to get herself bisected into two halves, one as good and the other as evil, each dogging the steps of the other in a cycle, like night and day. Rise above the pairs of opposites and go beyond them free from their taint and touch.

Conquest of nature is true civilization, the crowning glory of immortal life.

POLITENESS

Politeness is a policy of good manners in the world. It is real kindness kindly expressed.

Politeness has to grow on an individual steady and strong. Children ought to develop it from young age itself.

Politeness should begin at home and spread far and wide. It should spring from consideration, kindness, and love towards others.

Politeness is perfect ease and freedom. It is like an air cushion easing our jolts wonderfully.

Politeness demands humility, good sense, good breeding, good nature and benevolence.

Politeness is not sold or bought. It costs, after all, nothing. It has to be instilled into one's being. It has to be sincerely practised by self-control.

Politeness comes from within, from the heart. Behaviour is a mirror in which every one shows his own image.

Politeness is not an elegant and concealed species of flattery. Nor does it allow you to air your views at the expense of others' feelings. It has to put down the power which makes you giddy and save you from the breach of good manners.

Politeness is no book learning but is the result of good sense and nature. Learn the polite, gracious way of saying and doing things.

An old adage runs thus: "When alone, watch your thought; in your families watch your temper; and in society watch your tongue."

Politeness smoothes wrinkles and is to goodness what words are to thought and what fragrance is to flowers.

FEAR, DOUBT AND WORRY

Fear, doubt and worry are not big things in their beginnings. They are just like seeds in a corner of your mind.

Just drop a burning match in a forest. It is after all a small thing. Yet it burns the whole forest for a thousand miles before the flames it starts die down.

The way to prevent this forest-fire is to put out the match in the beginning. The way to combat fear, doubt and worry is not to fight them, but to prevent them. That is why prevention is spoken of as better than cure.

Fear, doubt and worry are all focussed on future occurrences. They are mental diseases.

They stretch out their restless fingers for the brushes to paint their terrible pictures on the mental canvas. Just stop them there.

You will thus find in the place of the troubles of tomorrow the joys of to-day. All life becomes bright and happy instead of dark and despondent.

Fear, doubt and worry are negative, and there is no life in them.

Stand erect physically, mentally and spiritually to reap a better crop of peace, power and plenty in life.

THE DAWN OF WISDOM

The ancient saints and sages of India taught the wisdom of the Upanishads to aspirants whose very presence was an inspiration.

The conditions obtaining then were entirely different. No registration, no fees, no external influence, no regulation, no queue, no books or the like were there to enrol students.

The great spiritual teachers were independent in their attitude and did not go a-begging for pupils. It was all a matter of honey-beeism.

The Rishis of India were immensely pleased to reveal the Truth of the Supreme Self to the aspirants, absolutely in earnest and richly deserving. And there was a mutual recognition between the two.

The aspirants were not mere curiosity seekers puffed with pride but had to possess a passion for the soul, the holy hunger of the heart, which could be proved only by their sincerity, intensity, humility, steadfastness and selfless service.

Secular knowledge is easy to give to one and all and also is soon forgotten. But the divine Wisdom of the Imperishable cannot be contained without

one's assimilation and application in life. It is an experience without an experiencer, egoless, effortless and ignoranceless.

The real aspirant after Truth has to express an intuition of the Infinite to go beyond the positive and negative features of relativity. The Absolute is beyond the boundaries of relativity. All experiences with an experiencer and the experienced are inevitably relative, perishing and passing.

Relativity is only an experience between an apparent pair of opposites such as pain and pleasure, life and death, etc. And as such, knowledge is one of a pair, and the other is ignorance in the field of relativity. They both either live or die together and one without the other does not exist.

With proper qualifications, the aspirant has to inspire the Master to give him access to realization of the Absolute. He has, thereby, to go beyond the so-called pairs of opposites, the dual throng of life. And the Truth imparted by the Master, when heard by one's own Self, becomes a reality.

In relativity, one's knowledge is only memory. To know one object at any instant is to forget all other objects at that particular instant. Memory and forgetfulness go together playing the game of 'hide-and-seek'. They are like obverse and reverse of the same coin which is abyssal ignorance.

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To know that you know is positive. To know that you do not know is negative and is not possible if knowledge and ignorance are opposed to each other in reality on the relative plane. They seem such in the daily round of life. Both are by nature in the depths of ignorance.

Generally things known are classified under knowledge and things unknown under ignorance in the field of pluralistic phenomena. The more you know with your knowledge which is only intellect-deep, the more you transact with plurality. In the realm of relativity you can neither know the Unity of Divinity nor the illusory and superficial jugglery of a non-existent plurality.

The Absolute is Self-effulgent and Supreme Consciousness. It is beyond knowing, in other words, It knows everything that is to be known. It is Objectless Awareness. There is no agency in It. There is no other besides It. The revelation of this eternal and infinite wisdom of the Self Supreme is the real subjectivity beyond and bereft of the lie of objectivity, memory, forgetfulness, knowledge-cum-ignorance etc.

In the Absolute Wisdom there is a death-blow to any limited concept or idea. Ceremonials and rituals are like a child's play when reviewed from the state of Absolute Vision.

In the Absolute, you, the real YOU, the Self, do not keep on substituting one form of ignorance for

another and consider that to be the acquisition of knowledge. In the Absolute there is only the reality of your own spiritual existence, the *Satchidanand*.

Many are not even able to hear of the Absolute. Many cannot comprehend even after hearing. The Absolute is subtler than the subtle and beyond argument. It is the one great fulfilment of every one's life.

Wonderful is the Teacher who teaches It without teaching. It cannot be taught by words but can be caught by infinite intuition and illumination. And likewise equally wonderful is the Taught. Whoever crosses the path or comes in contact with the Teacher and the Taught becomes inspired and illumined by the Divine Ideal, his or her own spiritual heritage.

The Absolute (Brahman) is generally suggested by the *Srutis*. The enlightened Teacher guides to It.

That which is different from the knower can be called as known or unknown. The Absolute does not come under either of these categories. It is practically the Self of the knower whose existence gives validity to every kind of awareness.

Further, the senses have no independent existence apart from the Self. The consciousness of the Self, when superimposed upon the senses, gives to them their apparent reality.

In Kenopanishad the disciple asks: "Will you please let me know by what power, by whose will, does the mind seek to comprehend objects, the vital breath to function and the senses of eye and ear become the gateways of knowledge?"

The Spiritual Preceptor replies: "He of whom you ask is the Ear of the ear, the Eye of the eye, and the Life of the life-breath. The discriminating person never regards the senses as the Self. That is why he attains immortality. The mind and the senses cannot attain It. That is why it is difficult to know the Self. It is not an object of knowledge, and therefore, we cannot call It the known. Nor can we call It the unknown; for It is our own Self."

WISDOM OF THE RISHIS (SAGES)

Rishis or Sages in the Upanishads are ever fearless in their quest of Eternal Truth and Its expression, undisturbed by the thought of pleasing the public or appeasing the critics.

In the realization of the Ultimate Truth they are free from the moods and predilections of personality. They discover the laws governing the inner world as the scientists discover the laws of external physical nature.

The Saints and Sages explain such laws as are divine and not created by scientists.

These laws are beginningless and are unknown to man till he lives up to a divine discipline under the stimulus of a burning passion for Truth and in a perfect atmosphere of freedom.

The scientist is but the discoverer of the laws of nature, the knowledge of which enables him to control the forces and workings of nature. Sages are the discoverers of the spiritual truths, with their minds sharpened by intellectual, moral and spiritual discipline.

These truths and insights are even to this day preserved for humanity in the immortal literature, the Upanishads. These sacred laws are universal .

in spirit. Their rationality and spirituality do make a synthesis of philosophy, religion and ethics in one.

Such a capacity to discover divine laws, spiritual truths, is not of any one national monopoly but a universal phenomenon. Religion is realization, and not a matter of mere belief, creed, dogma, conformity and the like. Realization of Divinity is the authentic expression of man's highest spiritual experience, here and now.

Man's essential reality is Existence—Wisdom—Bliss. This is the innate Divinity of man. This is the life of man in its wholeness. This is the fullness of Truth, Beauty and Goodness.

Sages and Saints, such as our Bhagavan Sri Ramana, reveal that the only sure and infallible means of knowing the Unknown (the Supreme Truth) is through *vichara*, the light of discrimination.

In other words, it is a complete immersion of the knowing consciousness in that Absolute Experience. In such a divine state the knower reveals in himself the very Self sought to be known and loses the awareness of himself as a knowing agent.

This perfect and flawless wisdom is the real Enlightenment, vainly aspired to by the mere intellectuals and systematizers by their speculations.

In the daily round of normal life, man's perception is dull and distorted and is darkened and clogged by film after film of familiarity adhering to it.

He is thus devoid of the pristine state of the purity of his own vision of life. And he seems to have been caught and conditioned by pairs of opposites.

Saints and Sages, however, educate man to gain strength of character, development of the intellect and expansion of the heart, leading him to the correct way and view of life.

Saints and Sages make a man to be not a child of science and reason but to become aware of their serious limitations. Science gives a man the mechanics of life whereas life is never a mechanism.

To cheat oneself by taking oneself for what one is not in reality, is the first and worst of all frauds. Do not ignore realization of the fundamental wisdom in you as the Self Supreme.

The ego-centred consciousness of man is generally considered as being both the object as well as the subject of spiritual uplift, the ego being both acted upon and acting upon.

Man needs the superior guidance of Saints and Sages to lift him out of the slough of dualities and to remove the cloud of confusion from his mind and also to shed clear light of Divinity on the pilgrimage of the soul towards the destination of Self-realization.

This is the way to transcend superficial and ephemeral distinctions and to go beyond the fluctuating particulars of time, space and causation. This is indeed the way to transcend your exclusiveness and apparent individuality, name and form.

TRUE KNOWLEDGE

The highest knowledge is supra-mental and spontaneous experience of the Self as the highest good and intensest Reality.

The 'otherness' of the Self vanishes like a dream and the individual self realizes its essence in oneness with the Universal Self.

The highest Reality (Brahman) is experienced as the very Self (Atman) devoid of all 'Otherness'.

The experience of identity of the Self, a unit of Consciousness, with the Consciousness of the Absolute, is only a re-discovery of what is ever present and not an achievement. The local self is forgotten and forsaken and the real Self is revealed as all.

Highest Knowledge is the most vital factor in the life of our personality. It is cognition in its pure sense. It is illumined cognition of Reality. The essence of a wave is nothing short of water and not something other than water. Similarly the essence, Atman, of our individuality is realized as Brahman, the only Reality.

The Highest Knowledge (Jnana) is *vastu tantra* and not *kartru tantra*. Jnana is called Jneya Brah-

man—Brahman cognizable or realizable through Knowledge.

Jnana is the process of experiencing Brahman intuitively. It is an insight into the Omnipresence, Omnipotence and Omniscience of Divinity. It is an insight into the nature of Reality by being one with it—the Unity-Consciousness.

Self-knowledge is wisdom that is Self and not of, on, for, in, and about the Self.

MAHAVAKYAS (SUBLIME SENTENCES)

It is the knowledge alone of one's own true nature which is the means for attaining liberation. Such knowledge arises directly from the Mahavakyas of the Upanishads. Though they are several in number, they are reducible to two: "*tat tvam asi*—That thou art" and "*aham brahma asmi*—I am Brahman".

These Mahavakyas strike at the root of the duality of our every-day experience. They are not understood without an intense spirit of enquiry.

Enquiry is not a mere theoretical exercise, leading to a theoretical result. It is not a jugglery of words or a satisfaction of the intellect. It is not intellect-deep, but is in flat contradiction of experience.

In the case of an ignorant man the present assumptions of the reality of the world and the mind and the ego are not logically based on reason but on unconscious habit formed over a long period of time.

This habit is not easily upset by the reasoning of an afternoon. It is upheld by the two pillars of dullness and passion. These pillars can be weakened by discipline, study and meditation.

Mere reasoning will not be of much avail. Reasons are mostly invented to support one's present assumptions. Whereas, for an attack on such a structure of pseudo-reasoning, inquiry on intellectual lines is indeed necessary and essential.

The Self is to be distinguished from nature. The Self is to be distinguished from the fundamental elements or particles postulated as the basis of the objective world.

The Self is to be distinguished from body, vitality, mind, intellect, and the unconscious reservoir of latent impressions. The individuality of man has thus to be analysed and the Self realized free from all duality whatsoever.

In man there is a knot technically called the "knot of the heart—hridayagrandhi". It is a knot forged between the conscious and the unconscious. It is the identification of his limited ego-consciousness with the infinite Self.

When the mind is brought to absolute tranquillity, the distinction of meditation, meditator and object of meditation vanishes. The veil of illusion becomes thin. The spear-point of inquiry pierces through. The truth of the Mahavakyas dawns. The knot of the heart is cut. All doubts and dependencies are resolved. Man is now free from bondage.

"The illumined man, knowing Him, conquers death; there is no other path than this. When a

man has known the Self, all his bonds are cut asunder and all his griefs end." So declare the Scriptures.

The mind has to be serene and radiant through discipline and meditation. And the spirit of inquiry into the meaning of the Mahavakyas has to break the bondage of duality for ever.

Mere acquaintance with the text of Vedanta and the philosophical arguments are only second-hand knowledge. It is one thing to know in theory and another to be able to accept in practice. True inquiry is the courage to see the upsetting of man's fundamental assumptions based on ignorance.

To one's empirical consciousness the Mahavakya, "I am Brahman" does seem diametrically opposed to commonsense; similarly, to a man dreaming of a storm at sea, the sentence "You are in bed asleep: the whole storm is your creation" is flatly opposed to his experience of the moment.

When the Mahavakya is realized, not theoretically but in actual experience, one spiritually awakens and rests in the complete peace of the bliss of Brahman.

The limitation of his body and mind become shadowy, as he is conscious of immortality and bliss. He wanders the earth absolutely free. His actions proceed from him spontaneously. They are indeed directed solely towards the welfare of all living beings. Such is the nature of illumined ones on the realization of the MAHAVAKYAS.

THE ABSOLUTE

The realization of the Absolute is Transcendent Sublime. The Absolute surpasses the mind and the intellect. It is not finite and relative.

The incomprehensibility of the Infinite is not agnosticism in the lower sense leading to atheism. The Absolute is indeed realizable. Such realization is the *summum bonum* in the life of man. It is the most direct, the most intimate, and the most distinct revelation.

Upanishads declare: The Absolute is unthinkable (*atarkyam*), incomprehensible (*aprameyam*), Wisdom Itself (*jnanam*), knowable and deep-rooted in the hearts of all (*jnanagamyam hr̥di sarvasya dhisthitam*).

The Absolute appears unknowable because the finite intellect deals only with the relative and discovers its incompetence when applied to the Absolute, the Infinite Beyond.

The essence of religion recognizes the transcending majesty of the Absolute but does not express or proclaim the agnostic attitude as an important and universal element in the religious consciousness.

It does not mean that such a basic religious consciousness of Divinity as transcends all limitation and finitude, everything relative and every particular, is to be assigned as *unknowable* and that Science is to be assigned as *knowable*.

To bring about a reconciliation between Religion and Science in this way, is a glaring inconsistency. To make the Absolute unthinkable in this manner is to dismiss religion altogether.

Upanishads declare: "He who thinks he knows It verily knows It not; he who thinks he has known It not, knows It. It escapes those who think It to be completely known. It is within the vision of those who know It to be incomprehensible."

Religion is an attitude to Reality and maintains a living influence on the heart and life of each individual. It expresses its influence in every part of one's conduct like the sap of a living tree penetrating the most distant boughs. Take away the Absolute and religion (Self-realization), and man lives to no purpose.

VEDANTA

Vedanta is not merely another philosophy such as the Western thinkers have given from time to time.

Vedanta lays claim to offering a solution to the insecurity and suffering that visits mankind. As such there are vital differences between this System of thought and those of others.

Vedanta is not based on ratiocination but on revelation. Schopenhauer, Nietzsche or Kant were still substantially not satisfied with the solutions they had propounded.

Those to whom the truth of Vedanta was revealed were majestic and mighty personages, serene and illumined. They lived and died in the security of a mystery solved for ever.

Vedanta lays down a discipline for those who study it and enables them to receive the revelation of the Reality. The discipline demands an exceedingly high degree of purity and moral integrity.

Vedanta is not much concerned with the understanding of the known and the seen. Its pursuit is focussed on a *state of being*, already present but unrecognized by a mind and intellect sullied by nescience.

The guidance of a teacher who is awake in Divinity brings in the re-orientation of our faculties to the disclosure of our true nature. It is thus each soul gets an impulse from the other. The blind do not lead the blind.

Vedanta is not, therefore, mastered by study but by practical assimilation and application of spiritual life and living. Its fundamental laws open the inner eye and ear of man to a higher Supreme Consciousness.

Vedanta stands for the realization of the Absolute. The Absolute is infinite and eternal. It is not Nothing. It is not a negation. It is not the void of the Madhyamic Bauddhas. It is not mutable. It is not something vague. It is not 'becoming'. It eludes the grasp of the mind.

The Absolute of Vedanta is Supreme Consciousness. It is the life, the force of force, the mind of mind, the eye of eye. It is the support of the universe and its details. It is the basis of time-space. It is Existence-Wisdom-Bliss. It is the home of all attributes, the one source of the birth, growth and death of each phenomenon. There is, of course, no means to describe the Absolute.

The Absolute is the Brahman of the Vedanta. It has the power of manifestation such as subjectifying as ideas and dreams, fancy, inspiration, and also objectifying as the world of time-space and causation.

The most astonishing and bewildering power of the Absolute, that of subjectification and objectification as the inner and the outer world, is called Maya by Sankara. The Absolute is called Mayavi.

The Absolute is, in one stage, the curtain, the orchestra, the actors and the text of the drama of the World. Compare your dreams with this infinite manifestation. You are the sky, the sun, the forest, the clouds, the ocean, the rivers, the mountains, and what all you see in your dreams.

The Absolute is, in another stage, apparently the Supreme Actor and amuses Itself by assuming countless robes. The Absolute is Zeus, Prometheus, Rama, Krishna, Rahim, Buddha, Christ, Zoroaster, Nanak, and what not.

Every man is the same Absolute. His Maya is the mind by which he creates desire and aversion, peace and war and all the dual throngs of life. Let him feel within him as the Self, the Absolute. Let him live as a divine Witness with no room either for pessimism or optimism. Let him feel the Divine Presence and beyond all the masks and rolls.

Has the Absolute forgotten Itself? Is the Absolute under a delusion? No, not in the least. What is there to forget and what to remember when It is Itself all and everything and nothing else? It is the only One without a second.

THE UPANISHADS

The Upanishads are the science of Reality behind man and nature. They are called *brahmavidya*. They lead man from the darkness of the material world to the light of the spiritual realm.

The Upanishads awaken man to the forgotten divine treasure latent in him. They enable him to dive deep within and discover the Divinity that shines in his own being.

The Upanishads express the state of Self-realization of the saints and sages. They are the pinnacle of the religio-philosophic thought of India. They form the ideal Bible of Humanity. They have occupied such an exalted position for centuries, nay ages.

The Upanishads are facts of life experienced by holy souls face to face with Truth. They are the outpouring of realized souls, ages ago, still being present in full force and potency. Any one can take to them and live up to them.

The Upanishads mean, Shri Sureswara says, *tat tvam asi—upa ni shad*. Their message is soul-elevating, up-lifting and transforms awakened souls spiritually. They not only transform but also transport them to the realm of infinite bliss and beatitude, beyond the ken of human knowledge.

The Upanishads are such that they cannot but be 'the solace of life and the solace of death' unto one and all. They posit unerringly the spiritual facts about the universe and the Reality behind it and provide the secure and solid philosophic basis for realization of those truths.

The Upanishads are the essence of the Vedas. They teach the loftiest truths pertaining to man, nature and Reality. They enable one and all, irrespective of sex, caste, colour, and country, to scale the supreme heights of spirituality by giving up the vanity, glitter and glamour of this world.

The Upanishads tell man clearly not to mistake the mirage-paradise of this earthliness real and for the enduring. And they call on man to shake off the cloak of ignorance by standing before the self-effulgent Reality in all purity and perfection.

The Upanishads are the cows. The Bhagavad Gita is the milk flowing out of the Upanishad cows. The Brahma Sutra is the systematization of the various philosophical strands of the Upanishads. These three—the Upanishads, the Brahma-Sutras, and the Bhagavad Gita—constitute the *prastana-traya*, the basic texts of the Vedanta schools.

The Upanishads ever aim at Unity, the discovery of which is the perfection of spiritual science. The Unity behind and beyond all this apparent multiplicity is the only Reality. It is only One without

a second. Sages call It by various names. It appears as many, but the many-ness in It is a myth.

The Upanishads declare that Brahman (the Universal Being which is also the indwelling Self of every being) is the origin, ground, and goal of the universe and describe the special qualities, moral and spiritual, that equip man to have a direct, immediate and intuitive realization of Brahman. Brahman is the Noumenon, the substratum on which the superimposition of the phenomenon appears.

The Upanishads express several brilliant statements such as "What is that by knowing which everything in this universe is known?" and the answer is: "By realization of the Self, my dear, through perception, reflection and realization." This proves the abiding nature of Brahman and the fundamental spiritual oneness of all existence.

The Upanishads state that all kinds of knowledge including the Vedas fall under the domain of lower knowledge i.e. *aparavidya*. The word 'Upanishads' means in one sense Brahman. *Brahmavidya* is the higher knowledge i.e. *paravidya* through which the immortality, infinity and eternity of the Absolute and Ultimate Reality is reached and realized.

The Upanishads point out ably and nobly that man should be physically fit, mentally alert, and spiritually earnest on the grand march to the Eter-

nal. Man should grow harmoniously with a well-integrated personality. The empty ego in man should burst and man should realize that his true being is in the being of Brahman.

The Upanishads proclaim pertinently that man should become ultimately, physically free, mentally free and spiritually free. The watchwords of the Upanishads are Freedom and Fearlessness, the goal and glory of life.

The Upanishads contain cryptic statements such as (1) *ayam atma brahma*—This Self is Brahman; (2) *pragnanam brahma*—The Absolute Consciousness is Brahman; (3) *tat tvam asi*—That thou art; and (4) *aham brahma asmi*—I am Brahman. Such are the divine declarations of the Upanishads.

IMMORTAL WORDS OF ETERNITY

The words that ring for ever ruling the earth as long as the world continues to exist are 'eternal and immortal'.

They are of Eternity travelling from the past, through the present to the future, in a cycle. They are the embodied expressions of the breathings of the Soul.

They are the solid facts solving the riddle of life and death, beyond all the flights of mind and matter.

They are the out-pourings of the full-blown heart in its infinite expansion of Universal Life and Light.

Those are the burning words that slip from the lips of the perfected ones, highly inspired and when in actual perception of the eternal and changeless Substratum or Substance in the universe.

They are the outcome of the heart when it stands face to face with the Immortal Truth that shall ever triumph.

They are the words that drop from the exalted heights of insight, beaming with vigour and life in them.

They are at once the solution of all knotty doubts and perplexities of the mind and intellect.

In short they are the words of inspiration one conceives when one with the Almighty, shaking off all imitation of individuality.

The Vedic sages of yore preached and proclaimed in the form of Upanishads, at the top of their triumphant voice, the eternal Truth which still rings right on.

They boldly gave expression to the one Truth with their personal knowledge and life in it, thus: 'O Ye children of Immortal Bliss, nay the Inheritors of immortality! There is a way to dispel all darkness in the world. The Truth or Spirit seems to be apparently covered with matter on Its face. The universe, a mere shadow of your imagination, is unreal and you are the only Truth or Self. You are Existence, Knowledge and Bliss Absolute. None else exists. Know yourself and cut off your own cocoon of petty desires and demands in the false and finite world and shine forth as the blazing Sun of Truth for ever and ever'.

Do we not find and feel 'Soham—I am He' or 'Sivoham—I am Bliss eternal' in the sacred writings and teachings of all Vedic sages?

Lord Krishna gave a new insight into life to Arjuna on the battlefield with the import of this same Truth 'I am the Infinite and Absolute Sup-

reme Being, pervading and permeating the whole universe, uncut, undried, unmoistened, unburnt, birthless and deathless, eternal and everlasting. 'You are also That'. We can multiply thus the immortal words from all scriptures of the world.

We are the children of ancient Rishis (seers of old) and their blood is still running fast in our veins, coursing through the nerves, throbbing in the pulse and beating in the heart.

We cannot be insincere to them dancing in the dirt of our body, all through our life, and fail to wake up to our Divinity, sooner or later.

Unitary Freedom is our goal and 'One without a second' is our ultimate realisation. That has to be realised, not in the grave but here and now.

We may listen to grand lectures and splendid orations from the public platforms for hours together; but they fail to produce any effect on us since we forget them as soon as our back is turned, and by this we are to learn that Truth (Immortal Words) is not just a theory to be merely shouted out from platforms for name and fame, without realisation. These mere words are mortal; hence they elude our grasp.

On the other hand, the words that flood out, though very rarely, from the burning heart of the 'living free' (men of Self-Realisation) are immortal in their nature and well-weighed. A Jivan-

mukta speaks a few words and they sink deep down into the core of our heart. We carry them throughout our life with a lasting effect.

The words of the Jivanmukta breathe life into us and serve to lead the blinded jiva to an easy realisation of its own self-contained Light.

The Divine Fire is in us already. And the contact with the man that has realised his Self, the All, and a few words of his suffice to impart an electric stimulus, as it were, to the inner spirit sleeping in us and rouse it up to the height of its intrinsic greatness.

They (the words) thoroughly stir the soul and wake us up to our native Holy Majesty.

Books fail to give the bliss of the Beyond; because they are the words which we have spoken.

The infinite library of the universe is in our mind. A single word from a Jivanmukta is enough to unlock its door in us.

Such is the might of the Immortal Words of Eternity.

WORSHIP

Worship has its origin in the Soul's quest after infinity. It is not a life of sensations. It is not emotion, which is blind, but it is, in a way, an emotional response to reality revealing several truths unknown to intellect.

Worship cares nothing for argument, does not reason, but it senses and perceives.

Worship admits no element of fear. There is no place for begging or bargaining.

Worship bundles all desires such as praying for health, wealth, and even heaven and throws them away.

Worship is no 'shop-keeping' religion which is low and vulgar.

Worship is absolutely pure and unselfish, seeking nothing for itself either here or hereafter. In it, there are no ideas of pleasure or pain, gain or loss.

Worship ought to be a triumph over egoism in the beginning. And it is the transcendence of the worshipper in its culmination.

Liberation and transcendence are spiritual laws. They are of utmost importance.

With such a significance of worship, you cannot be apathetic about its practice. You cannot have a reaction for or against it.

You cannot simply dismiss worship as old-fashioned. You cannot say with your logical brain that worship is philosophically inconsistent in a system of thought based on non-duality.

Man does worship something or other and his object of worship changes as he changes, indicating his desire for expansion. It is an outer manifestation of a human being growing physically, mentally and spiritually.

Worship does not involve self-depreciation. It is a victory over local egoism together with its limitations or qualifications.

Worship starts from higher love rooted in the sense of basic identity. It is not belittling the Self within. It is not forgetting one's own inner Divinity which is ever impersonal and immortal and infinite.

In the earlier stages, worship looks interdependent, then like an intense meditation and then it becomes a consciously directed life.

A consciously directed life sees inner meaning and value in everything, and leads ultimately to true freedom and fearlessness wherein is present an inability to see duality.

Man is born to transcend his apparent nature in order to live in his own divine nature. His attention, as such, turns inwards. A new set of values is now recognised.

Intensity and the sense of direction are essential qualities. They are born of concentration and contemplation. Unless worship is honest, it is not intense.

Love is the quickest and surest to gain intensity. Love has nothing necessarily to do with emotion according to the yogic terminology.

Worship reveals the capacity latent in the man running no risk of taking egoistic worldly action as his focus. Instead of such action, he focuses on the One who stands behind action and to Whom it should be offered as a sacrifice.

Worship has the effect of robbing action of its qualities of attraction and repulsion, success and failure, good or bad.

Sun is the giver of life, a beneficent power and a thing of grandeur and beauty. When seen through the protective medium of atmosphere and distance the sun appears as a round ball in the sky. There is no change in the sun to bring about any transformation. But the change is only in the medium through which it is viewed.

In Advaita, the philosophy of non-dualism, the One without attributes is the Ultimate Reality and

is called Brahman in Sanskrit. Brahman is within and beyond the subject-object relationship. It is no object of experience.

Brahman, the One Reality and Truth, when seen through the protective medium of Maya (objectified life), appears as the personal God with attributes of love, compassion, protection, etc., and becomes an object of adoration for the whole world.

Just as the true nature of the sun is such that nothing could approach it and retain its individual form and characteristics but return to its basic nature, so also the nature of Brahman, the Sun of suns, the Great Sun, is such that no one or no thing could approach and retain its phenomenal nature, but is Brahman alone with the infinite expansion of the Supreme Consciousness.

Worship does not operate in too rarefied an atmosphere where duality exists not. Just as a river loses its name and form on reaching the ocean and merging in it, worship loses itself in the ultimate truth. But Advaitic philosophy is not inconsistent thereby for permitting both conceptions, Personal and Impersonal, to be held. It is a psychological necessity since man, burdened with his limitations in his ignorant and infant stages of life, falls back baffled in his approach to the Abstract Reality, the Unmanifest.

ADHYATMA YOGA

Yoga is not a religion. It is not a system of philosophy. It is not an end by itself. It is a means to an end.

Yoga is a method to realize the goal of a religion or a philosophy. It is a method to achieve the spiritual purpose of man.

Yoga is a spiritual science. It is of necessity, practical. Its aim is to point out the direct cognition of one's true nature, which is divine. When that end is reached, its task has been fulfilled and it can be laid aside. Its training and discipline is then over.

Of all the Yogas, so many in number, the Adhyatma Yoga heads the list. It is based on the *advaita*. It is a non-dual system of thought. It postulates an all-pervading, unbroken Consciousness which is the only Reality, and the ground of all phenomena. It is grounded in the centre of man's being.

Phenomenon, according to *advaita*, is name and form, a mere appearance, a superimposition, a misreading of the Reality.

Adhyatma Yoga is an investigation—Vichara. It is a special one. It is not an impulse to collect data

or a mass of information out of curiosity or acquisitiveness.

Adhyatma Yoga has nothing occult or secret to teach and nothing to hide. It does not call for great intellectual attainments. Subtlety and purity of understanding are required for investigation. It can be developed by a discipline and inner training in intuition.

One has to rise above book learning and reach the state of direct experience. One may be presumably unfitted at first to form a true estimate of its value.

But one has to pay the compliment of taking time to accustom oneself to its rarefied atmosphere. One has to keep oneself open to the sources from which the subject under investigation draws its strength.

Fruitful investigation will, egoless, absorb the standard of perfection and thus one will eventually become immune to the second-rate.

From a general study of books a candidate might have read that the Yoga invites experiment and investigation. But he now learns practically that the fundamental nature of man, Consciousness Absolute, the Supreme Reality, cannot be investigated, being Infinite and beyond investigation.

The Divinity in man cannot be apprehended by a finite object, the mind, being matter and inert. The mind can only have the effect of finitising whatever it considers.

Below the conscious mind there lies a subconscious region. It is the repository of latent desires and emotions. Behind and above the conscious mind there lies a supra-conscious region. Here is located a highly intuitive faculty.

This intuitive faculty is the power of direct perception and spiritual awakening. Through it the wisdom of one's own divine nature shines instantaneously and spontaneously and not through a conscious (egoistic) process. It touches and transforms the being of man.

Intuition is the eye of wisdom. It leads to the awareness of the immortal Self within. It does not contradict reason but fulfils it.

Intuition is the wholesale dealer and intellect is a retail dealer. Intuition has the cognition of the whole and intellect has the analysis of parts. Intuition walks straight by Self-shine whereas intellect walks zig-zag by moon-shine.

Instinct is present in animals, intellect in human beings and intuition in the illumined seers. Hence we find animals instinctive, human beings intellectual and the illumined seers intuitive. Without intuition, the intellect is blind to the Truth behind appearance.

Adhyatma Yoga is based on the method of intuitive discernment. One's own Self is the goal. The ultimate source of all proofs is direct and immediate realization wherein the Self alone sees Itself.

TEACHINGS OF SRI VAŚISHTA TO SRI RAMA

Drown not thyself in the ocean of delusion. It is full of *ajnana* (ignorance). It befits only the ever fluctuating, ignorant persons.

There is not even an iota of bliss in either wealth or world. The former makes the mind thaw like ice and whirl in the maelstrom, thereby embittering the happiness arising from the quintessence of the soul. The latter makes you blurred with a coating of terrestrial *samsara* (mundane existence), full of pains and generative of dire rebirths. Both of them are ephemeral and useless like flower buds on a creeper growing in a well and encircled by a serpent.

Do not get bitten by the serpent of ever-waxing senses. Do not thus droop in your mind and shorten your life.

Rejoice not in the life that darts like a flash of lightning in the cloud of delusion. Such life is ephemeral and steeped in boundless ignorance and devoid of the true goal.

Allow not the *ahankara* (egoism) to becloud you, lest the flowers of desire blossom and grow.

The mind is ever whirling far and wide in utter hopelessness in sensual objects like a strolling city

dog. It is tossed about in objects of love and hate, pleasure and pain, like a light feather in a stormy wind.

It does not ever get fatigued with its own restless and vain activities. It joins its mate of desires and ever preys upon a poor ignorant person like worms upon a carcase.

It submits him to all kinds of delusion, hallucination, and illusion; by it he is flung hither and thither, as a straw is tossed about to and fro in the air by a whirlwind.

It explores heaven and earth in an instant. It dives down to *patala* and is up again back to earth. It sometimes seems to sink him lower and lead him into the mire of night-mares.

The all-pervading *akasa* it seems, can possibly be cleared, stormy winds restrained, waves stilled, nay, the contents of the ocean drunk up and the whole space rolled into a scroll, but this venomous monster mind is far more terrible and not likely to be overcome. It is the greatest prop for the disease of desire.

It is even possible to eradicate the Himalayas to their root, or to swallow flaming fire, but it is very difficult, impossible, to eradicate the mind that lingers under the dead and dark night of restless desires, enveloped with the intense gloom of dire and dense delusion.

It thus enmeshes a man, making of him a bird caught in a trap, quails him with fear-creating tremors in his heart and dazes the eye of good intelligence.

The sky and the sea fall flat before it. All the elements are at its beck and call. It makes or mars the whole world. It can make hell of heaven and heaven of hell.

Such are the mighty powers of the mind and these will only perish, were the mind to subside through stainless discrimination of an intense inner life.

So stand on the rock of Truth with the mastery of the maddened mind, in the ocean of *samsara* which is rolling, day in and day out, with the many waves of diversified actions, in a restless and fluctuating state.

The infant life is fed on filthy lust like a roving dog fed on offal wailing and weeping for trifles. It is a nest replete with many stains and a safe asylum for ignorance.

Then youth dawns and droops under the heavy blows dealt by the devil of Manmatha. This demon of lust, the satan of the world, lives in the dark hollows of the mind. Blind-folded, the deer of mind falls giddily into the pit of sensual objects and undergoes untold suffering. So beware of and overcome all the obstacles of youth.

Otherwise exposed, however little to the flames of lust, you will in no time be burnt like straw. Lust serves you as the dry fuel with which easily to burn yourself in hell. It is a trap set by *kama* to ensnare the ignorant minds of men. It is the bait of flesh strung in the angling noose to tempt into excruciating torments. It is a mere casket locking up within it infinite miseries. It is in short the very arms of Death.

If such base lust is at the outset kept away from you, worldly bondage cannot but bury itself to rise no more. Such mean thoughts of sensual objects which peep but to make weak discretion perish, produce bondage only.

So bear in mind that even the most virulent of poisons is no poison to you whereas the perverted sensual pleasures are rightly and really so. Further remember that the former might defile one body only (the present), whereas the latter adulterates many bodies tying you to the wheel of birth and death, each succeeding the other endlessly.

So just reflect well and realize the truth that this passing life is like shower drops springled by the wind, and sensual enjoyments are like lightning flashes. Hence pause a while and reflect well within. Try to engage yourself in deep meditation and ferry across transmigratory existence.

Do away with all the distractions of your mind. Like a valiant hero, cut off with one strong effort the deluding and dreadful images with their crowd of imaginings rising up at random and looming large in the thicket of the mind.

Be ever wise and wakeful. Meditate upon that ether-like, all pervasive, blissful consciousness. Attain the unbroken and continuous flow of that One consciousness, the steadiness in wisdom which leads to the supreme ecstasy of bliss. Be firmly seated in your very Self Supreme, the indescribable state beyond light, darkness, sleep, stupefaction and the like.

THUS SPAKE LORD KRISHNA

1. The unreal never is. The real ever is. Men of wisdom fully know both these.
2. The Self is never the slayer. The Self is never slain. The Self does not slay nor is It slain. He who takes the Self as the slayer or the slain knows not the truth.
3. A man casts off worn-out cloths and puts on new ones. The embodied casts off worn-out bodies and enters into new bodies.
4. Weapons cut not the Self. Fire burns not the Self. Water wets not the Self. Wind dries not the Self.
5. The Self is eternal, indestructible, changeless, all-pervading, unmoving, unmanifested and unthinkable.
6. That which is born dies. That which is dead is born. All beings are unmanifested in their beginnings, manifested in their middle and unmanifested again in their end. What is there then to grieve about, O Arjuna?
7. Some look upon the Self as marvellous. Some speak of It as wonderful and some hear of It as a

wonder. And still others, though hearing, understand It not.

8. The Vedas talk of three gunas. O Arjuna, be thou free from the triad of the gunas, free from the pairs of opposites, and free from the thought of acquiring and keeping. Be thou ever-balanced and established in the Self.

9. Thy right is to work only, but never to the fruits thereof. Neither be thou the producer of the fruits of actions nor feel attachment to inaction.

10. Seek refuge in the evenness of mind. Be thou free from vice and virtue. Devote thyself to yoga which is the very dexterity in work.

11. The wise are possessed of this evenness of mind. They abandon the fruits of their actions. Freed from the fetters of birth, they go to That which is beyond all evil.

12. Guide thine intellect to cross over beyond illusion and thou shalt attain to indifference regarding things heard or unheard.

13. Let not thine intellect be tossed about by the conflict of opinions. Let it become immovable and firmly established in the Self. And thou shalt attain Self-realization.

14. When a man completely casts away all desires of the mind satisfied in the Self alone, he is said to be one of steady wisdom.

15. His mind is not shaken by adversity. He does not hanker after happiness. He has become free from affection, fear, and wrath. Such a one is indeed the *muni* (sage) of steady wisdom.

16. He who is everywhere unattached, not pleased at receiving good nor vexed at evil, has steady wisdom.

17. The steadfast controls the turbulent senses and focuses his mind on Me as the Supreme.

18. A man, thinking of objects, forms attachment to them. From attachment comes longing, from longing anger, from anger delusion, from delusion loss of memory, from loss of memory the ruin of discrimination; and from the ruin of discrimination he perishes.

19. The self-controlled man, moving among objects with his senses under restraint, is free from attraction and aversion and attains to tranquillity.

20. In tranquillity there is no sorrow. The intellect of him who is tranquil-minded is soon established in firmness.

21. The Self-centred man wakes in that which is night to all mortal beings. That in which all mortal beings wake is night to him, the Self-seeing *muni*.

22. As all waters flow into the ocean, so all qualities enter into the *muni* without affecting him. Unlike those tainted by desires, he attains peace.

23. That man who lives devoid of longing, devoid of all desires, devoid of the sense of 'I-and-mine', attains to peace.

24. Achieving this, no one becomes deluded. Established therein, a man attains to oneness with Brahman.

25. By nonperformance of work, the state of worklessness is not reached. By merely giving up work no one comes to perfection.

26. Verily no one ever rests even for an instant, without action. All are indeed forced to act by the *gunas* born of *Prakriti* (Nature).

27. He who restrains the organs of action but sits revolving in the mind thoughts about sense objects is of deluded understanding and a hypocrite.

28. He who controls the senses by the mind, unattached, and directs his organs of action to the path of work, excels, O Arjuna!

29. He who is devoted to the Self, satisfied with the Self, and content in the Self alone, has no obligatory duty.

30. He has no object to gain in the world by doing an action. He does not incur any loss by nonperformance of action. He has no need of depending on any being for any object.

31. While the *gunas* of *Prakriti* perform all action, man, deluded and egoistic, thinks, "I am the doer."

32. True insight into the domains of *guna* and *karma* reveals that *gunas* as senses merely rest on *gunas* as objects. Knowing this, one does not become attached to anything.

33. Give all actions to Me. Center your mind on the Self. Get rid of (worldly) hope and selfishness. Fight free from mental fear.

34. Attachment and aversion of the senses for their respective objects being natural, let none come under their sway. They are foes.

35. Better is one's own *dharma* (duty) though imperfectly performed, than the *dharma* of another even though well done. Better is death in one's own *dharma*; the *dharma* of another is fraught with fear. He who does the duty ordained by his nature incurs no sin.

36. The senses are superior to the body. The mind is superior to the senses. The intellect (intelligence) is superior to the mind (sense consciousness). That which is superior to the intellect is He, the Atman, the Self.

37. Know thus the Self that is superior to the intellect: restrain the self by the Self. Destroy desire, the unseizable foe.

38. Many have attained My Being, freed from attachment, anger, and fear; absorbed in Me, taking refuge in Me, and purified by the fire of wisdom.

39. In whatever way men worship Me, in the same way do I fulfil their desires. It is My path that men tread in all modes of worship.

40. Actions do not touch or taint Me. I have no thirst for the result of action. He who knows Me thus is not fettered by action.

41. He who sees inaction in action, and action in inaction, is intelligent among men (because he realizes that the Lord as *Prakriti* is the sole Force and Doer in the universe).

42. The sages call him wise whose efforts are devoid of selfish plan and desire for results and whose karma from actions is burnt by the fire of knowledge.

43. He who has given up the clinging to fruits of action, ever content and dependent on nothing, though engaged in action does not do anything (incurs no karma).

44. He is not bound, though acting, who is content with what comes to him effortlessly, who is unaffected by the pairs of opposites, and who is even-minded in success and failure.

45. That man is devoid of attachment, liberated, his mind centered in knowledge. Performing work only as *yagna* (sacrifice), his whole karma dissolves away.

46. Though thou mayest be the most sinful among all the sinful, yet by the raft of wisdom alone thou shalt go across the ocean of all sin.

47. As the blazing fire reduces wood into ashes, the fire of knowledge reduces all karma to ashes, O Arjuna!

48. The doubting self, being ignorant and faithless, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

49. The knower of Truth, being centered in the Self, thinks, "I do nothing at all"—though seeing, hearing, and so on—convinced that it is the senses which move among sense objects.

50. He who does actions unattached, resigning them to Brahman, is not soiled by evil.

51. The wisdom of Self destroys ignorance and, like the sun, reveals the Supreme, the Brahman.

52. Whose revelation is within, whose relaxation is within, whose realization is within, that yogi alone, becoming Brahman, gains absolute freedom.

53. A man should uplift himself by his own self. He should not weaken this self. This self is the friend or the foe of each man.

54. The Self is a friend of the man who has conquered himself by this self. The self is inimical like an external foe to the man who has not brought the body and the senses under control.

55. That yogi is steadfast whose heart throbs with the joy of wisdom and realization, whose senses are subjugated, and to whom lumps of earth, stone, and gold are the same.

56. With the heart concentrated by yoga, with an eye of evenness for all things, he sees the Self in all beings and all beings in the Self.

57. He sees Me in all things, and sees all things in Me. He neither gets separated from Me nor do I get separated from him.

58. That yogi is established in unity. He worships Me, the One who is dwelling in all beings. Whatever his mode of life, he abides in Me.

59. One, perchance, in thousands of men, strives for perfection. One, perchance, among those striving, knows Me in reality.

60. Realize that my lower and higher *Prakritis* are the womb of all beings. I am the origin and dissolution of the whole universe.

61. There is nothing else. All this is strung on Me as a row of jewels on a thread.

62. I am the radiance in the moon and the sun, the *Om* in all Vedas, manhood in men, the seed of life in all beings, the austerity in ascetics, the intellect of the intelligent, the heroism of the heroic.

63. All states pertaining to *gunas*, know them to proceed from Me. Still I am not in them though they are in Me.

64. Deluded by these states, the modifications of the three *gunas* of *Prakriti*, this world does not know Me. I am beyond all modifications, and immutable.

65. Verily this divine illusion of Mine is constituted of the *gunas* and is difficult to cross over. Those who devote themselves to Me, cross over this illusion or delusion.

66. Four kinds of virtuous men worship Me, O Arjuna—the distressed, the seeker of knowledge, the seeker of happiness, and the wise.

67. Of them, the wise man, free from worldly desires, ever-steadfast and entirely devoted to the One, excels. I regard him as My very Self.

68. He is firm in Me alone, as the Supreme Goal. He realizes that all this (phenomenal world) is Vasudeva (the innermost Self). Very rare is that great soul.

69. Without an iota of doubt, he who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being.

70. Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded.

71. Thou shalt be freed from the bondage of actions bearing good and evil results. Thou shalt come unto me with the heart steadfast in the yoga of renunciation.

72. Fill thy mind with Me. Be My devotee. Sacrifice unto Me. Bow down to Me. Make thy heart steadfast in Me. Take Me as the Supreme Goal. Thou shalt come unto Me.

73. He who hates no creature, is friendly towards all, even-minded in pain and pleasure, steady in meditation, self-controlled, possessed of firm conviction, free from the feelings of 'I and mine', and whose mind and intellect are rooted in Me, is dear to Me.

74. He who neither agitates the world nor is agitated by the world, who is freed from pleasure, envy, fear and anxiety, is dear to Me.

75. He who is free from dependence on the body, the mind, the senses, the sense objects, unconcerned, untroubled, pure, prompt, and filled with the spirit of renunciation, is dear to Me.

76. He who neither rejoices nor hates nor grieves nor desires is dear to Me.

77. He who is the same to friend and foe, in honour and dishonour, in heat and cold, in pleasure and pain, in censure and praise, free from attachment, silent, content with anything, steady-minded, full of devotion to Me, is dear to Me.

78. Humility, unpretentiousness, noninjury, forbearance, uprightness, service to the teacher, purity, steadiness, self-control, absence of egotism, reflection on the evils of birth, death, old age, sickness, and pain; nonattachment, firm even-mindedness in the occurrence of the desirable and the undesirable, constant application of spiritual truth—all this is declared to be knowledge and what is opposed to it is ignorance.

79. Triple is the gate of hell, destructive of the self—lust, anger, and greed; therefore one should forsake these three.

80. The man getting beyond these three gates of darkness practices what is good for himself, and thus goes to the Goal Supreme.

81. The man who is filled with arrogance, self-conceit, anger, harshness, ignorance, insatiable desires, hypocrisy, pride, and hatred, who holds evil ideas through delusion, who is beset with immense cares ending only in death, who is bound by a hundred ties of worldly hopes, who is intoxicated by wealth and power, possesses the *asurika* (demonic) nature of those who know not what to do and what to refrain from doing. Purity, good conduct, and truth are not found in such persons.

82. Worship of the wise, purity, straightforwardness, continence, and noninjury are called the austerity of the body. Speech causing no vexation,

truthful, agreeable, beneficial, and regular study of the scriptures are said to form the austerity of speech. Serenity, kindness, silence, self-control, honesty of motive are called the austerity of the mind.

83. The work of *yagna*, *dana*, and *tapas* (sacrifice, almsgiving, and penance) should not be relinquished but should be performed for one's purification.

84. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of his actions is called a renunciant.

85. He who is bereft of the notion of egoism, though he kills, he kills not; nor is he bound by karma. He is free from the taint of ego-centered action.

86. To feel "to give is righteous," to bestow at a fit time and place and to a worthy person, expecting no service in return, makes one's gifts *sattwik* (pure).

87. To feel "to give is to get," with a view to receiving something in return; or to bestow alms reluctantly, makes one's gifts *rajasik* (ego-tinged).

88. A gift bestowed at the wrong time or place, or to an undeserving person, or given disdainfully and without respect, makes one's gifts *tamasik* (evil-filled).

89. *Om Tat Sat* is declared to be the triple designation of Brahman. (*Om* is the sound symbol of

the Divine, the Name of the Nameless, inclusive of the manifest, the unmanifest, and the beyond).

90. The acts of sacrifice, almsgiving, and penance as enjoined in the ordinances are commenced by the followers of the *Vedas* by uttering *Om*.

91. These acts are performed without aiming at their fruits by a seeker of *moksha* (salvation) by uttering *Tat*.

92. In the sense of an auspicious act, the word *Sat* is used to indicate reality and goodness, austerity and almsgiving, steadiness in *yagna*, action for the sake of the Lord.

93. Fearlessness, steadfastness, austerity, purity, almsgiving, non-injury, truth, renunciation, tranquillity, compassion, uncovetousness, gentleness, modesty, courage, forgiveness, fortitude, and the like belong to one born for a divine state, O descendant of Bharata (Arjuna)!

94. Without and within all beings, the moving and the unmoving, incomprehensible, far and near, impartible, shining by the functions of the senses, absolute, sustaining all, devoid of *gunas* yet their experiencer, existing as if divided in beings, sustaining beings, devouring as well as generating beings, the light of all lights, beyond all darkness, the goal of knowledge, dwelling in the hearts of all—I am the One to be known.

95. With hands and feet everywhere, with eyes and ears everywhere, with heads and mouths everywhere in the universe, That exists pervading all.

96. Knowing which everything else becomes known, knowing which nothing else remains to be known, knowing which one attains to immortality, that is the beginningless Supreme Brahman.

97. He sees truly who sees the Lord in all beings, existing equally and deathless in the living and the dying.

98. He sees truly who sees the Lord existent everywhere and who injures not the Self by the self but goes to the highest Goal.

99. He sees truly who sees that all actions are done by *Prakriti* and that the Self is actionless.

100. He sees truly who sees the separate existence of all beings inherent in the One and their expansion from That (One) alone.

101. The Goal Eternal this sun illumines not, nor the moon, nor fire. That is My supreme abode, going whither the undeluded return not.

102. The light which, residing in the sun, illumines the whole world and is in the moon and in the fire—know that light to be Mine.

103. I am centered in the hearts of all. I am verily That which is declared by all the *Vedas*. I am the

Knower of the *Vedas* and I am indeed the author of *Vedanta*.

104. The Lord, O Arjuna, dwells in the heart of every man; causing all beings, by His *maya*, to resolve, as if mounted on a machine.

105. Take refuge in Him with all thy heart and soul, O Bharata! By His grace shalt thou attain supreme peace and the eternal abode.

106. Relinquishing all *dharma*s, take refuge in Me alone. I will liberate thee from all sins. Grieve not.

107. Fix thy mind on Me only, place thy intellect on Me; thou shalt live in Me hereafter.

108. Tranquil-minded, attain devotion unto Me. By devotion and discrimination know Me in reality, what and who I am. Having known Me, forthwith enter into Me.

SPIRITUAL HEROISM

The one note that sounds supreme in the Vedantic Philosophy is spiritual heroism.

It has been heard at the very dawn of this world. It is the true natural inheritance of every individual.

Spiritual heroism has been and is the trumpet of freedom awakening every one from the long and deep slumber of the world and bidding one and all come face to face with the practical Truth beyond the every day phenomenal life.

Spiritual heroism is truly a bugle call to us all to look into nature so that we might dive deep with keener and discriminating insight into things material on which depend our actions, private or public, and on which rest seemingly our surroundings and suburbs.

We cannot be blind to the fact, that the more we are body-bound, depending on physical existence alone, the more are we far away from spiritual heroism. No doubt, we are to be strong physically; still shall we be strong mentally and strong spiritually?

But as the strength of the body depends on that of the mind, whose strength, in turn, depends on that of the Atman within, we have to be undoubtedly

alive with the Self first, in order that we may really be sound in the mind and body. For it avails us nothing in the least to be all the while of our life dancing in the physical dirt and to be tossed about here and yon, in the wrangling of the intellect.

Spiritual heroism consists in ridding ourselves of the slavery of the flesh and blood, of the bondage to desires and demands of the little self, and rising above jelly-fish-existence in matter and mind.

It rightly rings ever in the ear, that though one is apparently encircled with material gloom, yet one need not be of it. This maxim is the beacon-light, as it were, in the field of life, illumining the darkness of the mundane world.

It is the only strength — this Truth divine — on which we could stand steady and steadfast, realising the central unity everywhere, with no room at all for conflict or confusion.

A man is really great when he is a spiritual hero. His heroism is not to be displayed by taking away unfeelingly the lives of many an innocent soul in the name of war and for the attainment of honour and fame for himself, or for a so-called king or president or nation or country.

No such act need be perpetrated in the life of any one in the name of spiritual heroism, which,

on the contrary, unfolds life to its full, and in other words, reveals the whole Truth of the Cosmic Energy and Life.

To be a hero spiritually, it is not required of you to make an outward exhibition of any kind; because spiritual heroism can be experienced by unostentatiously bringing it in an effective operation into one's own life.

It is a matter of one's own sincere endeavour and progress, made silently yet solidly, towards the Spirit (Self). It speaks in the language of the heart and of the true nature of every one; and only such of us who have touched life deeply at the bottom, will be able to bring into effect its greatness, even in our commonest actions.

As, for example, there was once a great Sage, who was seated naked on a rock in a jungle. He had drunk deeply the waters of wisdom and roamed about homeless in the intoxication of divine ecstasy. To him a king, who was triumphantly marching on his home-ward way from his wide and extensive expeditions, came, drawn by the Sage's mighty personality. In the end he asked the Sage to accompany him to his palace and receive gifts of very great value. But the Sage declined. Noting the indifference of the Sage to his request, the king stood erect intoxicated in his full powers as a king and commanded him to move, threatening that he (king) would offer him (the Sage) a

prey to his sword that was just then drawn from its sheath, if he (Sage) did not obey him. The Sage, who was above all lures and threats from such a puny creature only puffed up with the designation of a king, told him untouched and unaffected, that the king could never, in his lifetime, have uttered such a deliberate lie.

For to the Sage who had solved the riddle of life and death, and who was the very hero of emancipation (the very divinity personified, so to say) these frowns and favours of a king meant nothing.

Hence, he burst forth thus; "What! you seek to make me afraid? Death is a joke to me. Me no weapons can pierce, no air can dry, no water can wet and no fire can burn. I am the Impersonal Being of the whole world, the Infinite, the Eternal, the birthless, the deathless without beginning and without end, before whose magnitude and glory the night and day themselves are dissolved, names and forms evaporate, the space melts away into nothingness and time vanishes into non-existence. I am the Light of lights, the Sun of suns and Moon of moons: I am the illuminator of all luminaries; all shine after Me. Free I pass into woods and fields, mountains and rivers, into clouds and stars, into men and women, animals and angels as the singular Truth in each and all, as the Self-illuminated inner Self of all. The same art thou and thou art That!"

The king, hearing these soul-stirring words from the Sage, was rooted to the spot in great bewilderment. Down dropped the drawn sword from his hands and he kept it in reverence before the Sage; while praying for pardon, his head touched the Saint's feet.

Such is spiritual heroism. It makes of one a Sage, the monarch of all one surveys. Here no war was waged. No blood was shed. The king was thus brought face to face with the Vedantic ideal of spiritual heroism.

We see at present that some of us are physical victors, some intellectual giants and only a very few are spiritual heroes. No matter; it is all a difference of degree in the manifestation of the same Infinite Power.

Further, its spiritual aspect, let us remember, dawns in the silent and solitary, sacred and serene hours in the life of a man. It is the glorious manifestation of our nature. It is not the outcome of merely physical and mental strength.

Whenever we feel it impossible to work out a certain ideal, that very moment we realise that we ignorantly depend upon mental and physical strength without taking into consideration the spiritual strength at their back.

A coward may be occasionally seen performing a heroic and extraordinary action, quite unconsci-

ous of the spiritual heroism that plays its part. But the effect, too, is momentary.

We have to be spiritual heroes, consciously. The fire burns and the sword cuts our body because we stoop to resist, due to our lack of spiritual heroism. And this very resistance through the body makes possible the burning and the cutting respectively.

Spiritual heroism triumphs at all times and in all climes; whereas the physical and mental valour glimmers at its dawn and hides with the dusk.

Let us in practice go beyond the touch of body and mind and prove to be spiritual heroes; nay our very birthright is spiritual heroism.

THE UNKNOWN

Man seeks for something supreme in spite of his busy life in the world. The Unknown is the Absolute.

The lure of the Unknown has ever attracted man. It leads him to the discovery of his true Self. It can never be stopped till he reaches the final goal of his life.

Man undergoes undaunted any severity of hardship in his pursuit of the Unknown through emotion, violation, reason, meditation, renunciation, discrimination and the like.

His instincts get sublimated into intelligent search. He is led finally into intuition resulting from his unceasing longing and endeavour. His innate and intimate intuition born of sincerity and solemnity, leads him on to the goal of Self-realisation.

His mind, body and world make him lose himself in his varied experiences externally and keep him ever restless. He finds himself often to be in error, if he attempts to find the truth of his own true Self in the objective world.

The feeling of separation between the Self and the non-Self exists in both the worlds, inner and

outer. The truth behind this separation has to be discovered. He then realises his real identity as the Self. The Self is the simplest thing to be known. It is ever free from all identifications assumed by the mind and intellect.

Relatively the Unknown is not known, man's perceptions being evidently within the dimensions of his senses. Absolutely the Unknown is ever known beyond the conception of time, space and causation.

The Self is not an object of knowledge and as such It cannot be called the known. Nor can it be called the Un-known for It is our very own Self.

Take the experience of the three states waking, dream and sleep. Each state negates the other two states. Each state is vividly real in and for its own experience, neither doubted nor challenged as to its validity.

The objective world of waking and dream is not really outside the mind. The external and the internal are only two different ideas within the mind. Man's conception of 'I' and 'mine' spring from within the mind. Births and deaths, worries and thrills, sobs and laughters, ambitions and frustrations, laws and public opinions, love and hatred are all not really external to man but are mental projections. They are all occurrences in time and space and are relative in importance.

In sleep man perceives no objective world, since his mind does not function in it. Hence this experience is not of a relative nature because the awareness of his 'I' is totally absent.

The three kinds of experience are distinct in themselves. They come and go as passing clouds, but are linked by the feeling of an existence underlying them all.

Man is ever conscious of this feeling of an existence and refers to it as 'I' and 'my waking', 'my dream' and 'my sleep'. But the 'I' consciousness in him never ceases to exist with the cessation of any of these states, though every time he identifies it with one or the other of these three distinct experiences.

Further his feeling of 'I' continues to exist all through, being successively identified with his changing of body and mind, whether he is an infant, young man or aged. His feeling of 'I' is a constant factor passing through all the changing circumstances, itself remaining apparently unchanged.

Due to the presence of this awareness of 'I', the mind desires and repels, enjoys and suffers, the intellect investigates, measures, judges and ascertains and all functions otherwise of mind and intellect, senses and body occur. The mind, the intellect, etc. change, undergo modifications, appear and disappear, but the identity expressed as 'I' remains

ever the same, existing as consciousness and independent of all experiences. This consciousness of man, expressed as 'I', is distinct from his body, senses, mind, intellect, vital force and the like, and is not relative to any thing experienced. The 'I' stands as the constant witness of all phenomena. The 'I' the witnessing principle, makes possible the perception of the universe. It is the witness of birth, existence, growth, change, decay and death (six-fold changes) of all the things experienced, itself remaining ever unaffected. It is not born; It does not die or cease to exist. As the sun is not affected by the objects illumined by it, the 'I' consciousness is not touched or tainted by the fickle and fleeting experiences that appear before it. And as the sun is known indirectly through the objects illumined by it, the 'I', the Self-consciousness, is perceived as the witness behind all experiences. Since it stands as the supreme subject, it can never be experienced as an object. It is never relative. A subject can never be an object at one and the same time. The 'I' consciousness of an individual is the cognizer of everything within time, space and causation as their witness and can never be an object of its experience. It is the very consciousness by which we cognize all objects. It is the light by which we see, by which we are seen, and the light which we see. It has no function and no change. The knower, the known and the knowledge are all objects manifested before It, the Self Absolute.

Hence the Self is unknown in the sense it is more than knowable. It is not known by those who think they know and is known by those who do neither think they know nor think they know not. It is Absolute Knowledge itself.

The discovery of absolute consciousness, the realization of man's true Self, has become a perplexing problem, an eternal struggle, because he identifies his ego with the Self, his mind is glued to external and internal experiences, his intellect is clouded by superstitions, he derives pleasure through his senses and identifies himself with the body, etc. Due to false identification with the mind, senses and the body, the pure 'I' consciousness appears as the ego and is directly expressed as 'I' in its relative sense.

By degrees in man's spiritual struggle, his body, mind and intellect get purified and shed attachment and changing. The power of intuition becomes bright and no more darkness remains. The 'I', the self-effulgent reality in him, revels in its essential purity and his real identity is thus revealed. As such the Self alone is all that is and there is nothing apart from the Self. The real Self of the individual is indicated as the basic Reality behind everything. Human society is thus deified. Vedanta is made practical.

INVESTIGATION AND REALIZATION

Modern civilization has, of course, brought untold benefits to man. It has also brought with it a thick atmosphere of materialism and dependence on the pleasures of the senses. This has made it impossible for man to remember to reflect on the sacred teachings of the ancient saints and sages.

The popular press of the day is a blatant expression of the materialism that pervades our civilization from top to bottom and blinds us to the true source of our own happiness. Thus our mental and spiritual energies are not collected and organised but are attracted away by the external objects of the world.

The life-history of every man that has ever been born indicates a search for happiness or bliss. The life of every creature from the amoeba upwards is indeed a search for self-unfoldment and self-expression. This urge for bliss is really the search for Reality that is existence-consciousness-bliss.

The Self, the Reality, is alone real and exists all about us, inside and outside. The Self is the changeless Reality. The changing vanishing objects of the world come and go in It. They are evanescent as a rainbow in the sky.

The Self is the support of the whole universe, being pure consciousness. The Self is the pure white light of the projector, and the objects of the world are like the shadows made to pass over it at a cinema. We behold these shadows, become attached to them and ascribe to them a reality they do not possess. At the cinema we are in the presence of a jungle with lions and tigers, whereas all that is really in front of us is shadows passing over a pure white light.

This pure white light in the cinema corresponds to the Self and the shadows to the objects of the world. On investigation and discrimination the shadows turn out to consist of light and nothing but light and they would not exist at all but for the light. While the illusion of the cinema display lasts, we take the shadows as objects existing in their own right.

Similarly the Self is the power behind the mind, like the lamp in the projector. It is this light that illumines the world and supports it. But, on a close analysis, it turns out that the Self is the reality in the world of shadows present at the cinema.

The Self is the light of consciousness within us. We are not aware of the fact since our gaze is turned away from the Self outwards towards the shadowy objects of the world. The Self exists within us as the light that illumines our experience.

Hence happiness and bliss and freedom come through Self-knowledge or when we do not depend on the external objects of the world. The Self is the inexhaustible fountain of power, peace and plenty. Thus the permanent values of life reside not in the finite but the infinite plane.

Spiritual values are not material. They are subtle and hard to be realized so long as we are wholly attached to the world. It is not that objects of the world are evil in themselves but that they are not to be taken as important or as real and valuable in themselves, lest they rob us of the energy that could more profitably be used in the pursuit of the things eternal.

All living beings have consciousness. But it is more manifest in man than in lower organisms and all the more manifest in the saints and sages than in ordinary men. That consciousness is the Self Itself.

Consciousness is not a property of the mind. Subtle mind and gross matter, owing to proximity to consciousness, are energised and in constant motion. Mental activity such as thought, desire, emotional re-action etc. is termed a *vritti* in Sanskrit, or wave in the subtle matter. It is simple recording of an impression, or an intuitive reaction, or a coloured imagination, memory or egoism.

It sinks into the sub-conscious region of the mind and becomes hidden, subtle and stored up.

It can rise upto the surface when associations cause it to.

Man's thoughts and emotions, actions and reactions are not un-prejudiced judgments but are often the result of hidden mental conditions.

As such, as a first step you have to convince yourself through meditation that you are not the mind but the independent owner, controller and architect of the mind. Then lay great stress on detachment, which is the practice of non-identification. Be on your guard and under control, regarding the selection of what the mind takes in as well as what it gives out. These qualities make the impressions enter the mind uncoloured and undistorted by desire or emotion. Thereby is produced less food for the subconscious *vrittis*. But rest not here by shutting down the avenues of activity, as there is no growth in it.

You must learn to inhabit the Supra-conscious region of mind. *There being still and knowing the Truth* is the law, rather than doing and activity. There you recognise the Self within Yourself. It is self-effulgent and needs no illumination.

The Infinite Consciousness, the Reality forms the basis of all phenomena. It is all-pervasive, unmoving and changeless. It is the Divine Substratum that is supposed and said to be sleeping in metals and rocks, half-awakened in animals and birds, awake in man, and manifest in the Self-realized Sage.

SCIENCE AND RELIGION

Science is trained and organised common sense. It is map of universal laws. Well digested, science is good sense and reason.

Science is a statement of facts found out, in course of time. It corrects the old time-worn creeds. It puts aside man's infantile catechisms. Science necessitates faith in the discoveries it discloses.

Science cannot determine origin or end. It presents a sectional creation, and a sectional view of everything in creation. Human science is an uncertain guess.

But without science one cannot understand current events. That does not necessarily mean that science is a boon to mankind. And science should not become a comfortable nineteenth century delusion.

Can science, as practised at present, do anything to make the world a better and happier place to live in?

Physical science reads through its sense of touch like a blind man. Therefore man cannot adopt the very poor philosophies it constructs. Whereas in philosophy it is reasonable for science to cease reasoning on things above reason.

As true spiritual knowledge advances, neither science scoffs at religion nor religion frowns at science.

Science is not the enemy of religion proper, though it may be the antagonist of school-divinity.

Science and religion can dwell together in unity and good-will. They will have to mutually illustrate and demonstrate the wisdom, power and grace of the Almighty.

Science should adorn and enrich religion and religion should ennoble and sanctify science.

Science is a heap of facts and figures minus spirituality. One very young in science and one very ignorant in religion both miss the truth, the true end and aim in life.

Science is a retailed dealer and religion is a wholesale dealer. Science walks zig-zag by night and religion walks upright by day-light.

Revelation of religion reveals the Divinity that is behind and beyond and within the chaos of scientific investigations and proves a wonderful stimulus to science attempting to penetrate into the regions of the unknown.

QUEST OF THE REAL SELF

The experience 'I am the body' is the awareness of ignorance. The experience 'I am the Pure Consciousness' is the awareness of knowledge.

The former is the wrong-awareness and the latter is the right-awareness. Though the former negates the latter, yet that knowledge is inferential and of something absent and is wholly ineffectual for winning Deliverance. It is called *paroksha-jnanam*.

Hence seek the source wherefrom such ignorance and knowledge arise. The Real Self Supreme is ever present as the Substratum. The sense of an individual soul (self) is super-imposed and though absolutely unreal, it is taken to be relatively real, due to the Substratum.

There is of course no barren woman's son, mare's horn, or the like, since these notions have no substratum. Whereas the rope-snake, the silver in the mother-of-pearl, etc. have a substratum for being imagined and superimposed.

Let us examine what this Substratum is on which the appearance of an individual soul, the 'I', is superimposed.

The element of Reality of the 'soul' or 'I' is the consciousness, the nature of the Real Self. It is

with that the seeker after Truth engages himself in the Quest.

Give up the element of unreality of the individual self or soul or 'I', the body and all the rest. Fix the mind on the consciousness of the Real Self, having the form of 'I' which is extremely subtle like a ray of the Real Self.

Dive into the Heart, Seek where the birth of this 'I' sense (ego) takes place, as a diver dives into water, to recover, discover one's own Real Self. Turn the mind inwards again and again by merging the world in the Self.

In other words, hold steady and steadfast, the way and the view of life, that the whole world is only Myself and nothing else, as waves, foam etc. are only the ocean, and as the dream-world is only the seer of the dream and nothing else.

Then the questions 'Who am I' or 'Whence is this I' or 'What is that that has this attachment to sense-objects'? become clear. This is a method emphasised by our Bhagavan Sri Ramana for the manifestation of the Natural State of one and all.

Drop the ideas of *when*, *where* and *how* to attain the Natural State, because time, space and causation are unreal. The final release or deliverance does not exist in a *time* or a *place* or a *causation*. It is always present *now* and *here* and *everywhere*. It is the Natural State of the Real Self, self-shining.

When the Supreme Self-effulgence dawns by following the direct path, as indicated by the above method, the ego and the mind merge and are lost in the Self. And the world survives not after the egolessness is established.

The world is only darkness with all its moveables and immoveables. The ever bright and brilliant Effulgence of the Self swallows it up, and shines alone without a second, in Its own Consciousness-Light.

The creation of the world is composed of darkness (ignorance) alone and has no substantial reality even when ignorance and ego are rampant.

Like the keen edge of a razor is this Quest of the Real Self. The uniqueness of this method consists in its eradicating the defect of being an actor through the yoga of action, rids separation from Divinity through the yoga of devotion, puts to flight the ignorance through the yoga of Right Awareness and on the whole causes the death of the ego, the questioner, the doubter, the seeker, the individual self itself.

That is to say, the ego becomes egoless; mind, no mind; thought, no thought; world, no world. In other words, the agency of the ego is gone, the worldliness of the world is gone and so on.

All the yogas are included in and serve as auxiliaries to this one method. The quest is made of the Self, the Root of the individual self or soul.

The quest is not an intellectual conclusion or a mode of meditation. To be free from the notion 'I am not Brahman' is itself the result or fruit of the quest. Freedom from the notion that not-Self is the Self is the knowing of the Self.

There is thus the loss of unreal individuality of the seeker; and thereby to say 'I know my Self' or 'I do not know my Self' is indeed ridiculously non-sensical. This is the truth of Transcendental State on the extinction of the ego and the cessation of delusion.

SELF-ENQUIRY

Bhagavan Sri Ramana adopted the method of self-enquiry. Other methods are imaginings. The Self is not a production in imagination. Self-enquiry shuts out rigorously all imagination.

When any thought arises, the method of self-enquiry demands you promptly to ask yourself to whom that thought has come and who entertains such a thought. Thus self-enquiry cuts off imagination at its very root, at its very start.

In self-enquiry you neither go forward in imagination by enlarging the thoughts themselves, nor stay where you are in it, nor do you simply go to sleep with eyes closed to the truth of life. Such is the unique position worked up in self-enquiry. Then comes the awakening to Reality, to see the world as it is and not only as it appears to be.

Wisdom is actual perception, to see a thing as it actually is, not as we think it is and not as it seems to be.

Wisdom is not related knowledge, related to or dependent upon, another thing or object. Relative knowledge is only referential and superficial and has no standing of its own.

When you have to cognize a thing, you have to place it side by side with another, and points of similarity and dissimilarity have to be noted and compared. Such a comparative process goes on in our minds all the time, but is subconscious or unconscious. You know A because it is not B. And you know B because it is not A, again by comparison. By this process you know neither A nor B in and by itself.

Then again, this amounts to knowing one unknown quantity in terms of a second unknown quantity, and the second unknown quantity in terms of the first unknown quantity. This is your practical, logical and rational knowledge and you are proud of such knowledge. This is very worldly and not wisdom.

Know an object as it actually is, directly and independently without reference to anything. For this, you must see in the object, both an object and a no-object.

This is not just a negative mental suggestion, not a positive imagination, not a sensual intervention, not an empty perception and not a mere interpretation.

Such an experience does genuinely come to pass, though rare indeed. It is this apprehension that bestows knowledge of things in their actuality, in their fullness, and in their absoluteness.

It is the back-ground, the substratum, that makes you gauge the value of sensual and relative knowledge. It is the divine insight that grants you a vision of yourself as you are in truth, and not as you think yourself to be, as this and that, composed of body, mind, intellect, ego, etc., which are only accidental accretions to be entirely done away with.

It is then that you stand bare, pure and transparent in your own native and naked glory. It is this insight into yourself and the world around you that makes you see Truth, the basic divine principle, and not see untruth, the false superimposition.

Morality, ethics, virtue, prayer, scripture, symbol, study, teacher and the like are intended to focus your attention on your true nature and to free you from the clutches of the ego dogging your footsteps at every turn in your life. When the ego and its intrusions are ended, you are left alone, as you are, bare and naked. Your egoistic sense of 'I-and-mine' falls flat by its own dead weight.

The egoistic notion 'I' and an 'external' world cause a seeming separateness. The notion 'I' is nearest to you for tackling it easily and tracing it back to its source by a process of intelligent and persistent enquiry.

The outward apparent garb of I-ness drops off on reaching its source, the Self. When the nature of the Self is thus reached and realized, the nature

of the world, too, reveals the same Self. To know the one is to know the other.

With the whole of your being, examine the whole of the problem of life's oppositions and contradictions, inconsistencies and irreconcilables in life's relationship. Discover whence they come and whither they go. Explore and probe the deepest regions of both your own existence and consciousness, and also of the world at large. Let this enquiry take you into the very heart or source of manifestation. Thus, diving alone, you dig out the divine treasure, Self-knowledge, the surest solvent for all forms of problems.

In Self-enquiry, the very ego, the root matter itself, evaporates. In it you do not withdraw yourself from the world, but you withdraw the world into yourself. It is not even a withdrawal or an abstraction but an absorption or an assimilation. In other words, the ego-consciousness which clothes itself with all names and forms disappears.

The silence of deep sleep is 'dead silence'. It is benumbed silence. It is a silence of darkness and ignorance. Whereas the silence of wisdom (jnana) is 'live silence'. It is a spirited silence. It is the silence of light and illumination. Wisdom is supreme consciousness itself.

The wise meditate on that which cannot be meditated upon, with the result that meditator and medi-

tation become one and therefore there is no meditation and nothing to meditate upon. In wisdom of the Self there is neither meditator nor meditation. Before the dawn of wisdom, he who meditated and that which was meditated upon, both become falsities on Awakening.

A point is mathematically defined to have a position but not magnitude, to have location but not dimension. Your ego is like that. It is after all a myth, a will-o-the-wisp. It is like a rope spun by sand. Realize the position of this ego, the status of this ego, the location of this ego first.

The ghost of the ego is the most shadowy and the most slippery. No one has seen it, but it works havoc with every one. Try to pursue and grasp it, it is nowhere. Give up your chase, it is already there in closest league with you again. Never go ego-mad.

An intellectual may get greatly dissatisfied with "the world as it is", and may have solutions for what "the world ought to be". But he is baulked because the world turns a deaf ear to him.

The man of wisdom (jnani), too, sees "the world as it is", though of course, not in the same way as the intellectual does. The jnani's "world as it is" is the world not only as it seems to be, but the world as it actually and really is. The knowledge of the world as it actually and really is, is denied to the intellectual.

Wisdom is not verbal, not imaginative, not emotional, but identical with one's own being. It is no negative or indolent knowledge but positive and vital experience.

Wisdom discloses itself to you in your own Self, the 'I' in you, making an enquiry into it and following it back to where it came from. Wisdom is Reality, apart from definitions and descriptions, and is self-existent.

The genius might have extra mental powers but no knowledge of himself. He is blind to his own true nature. Whereas a man of wisdom (jnani), though he might also appear to be in and of manifestation like others, has, in his wisdom and consciousness, slipped out of manifestation into what gives rise to and works that manifestation. He transcends himself and shows you where the whole of life and manifestation spring forth, what they are in reality and what they look like away from manifestation.

Common conception is that the Self is easily caught in the gap between two thoughts. Just as the Self is not thought or thoughtlessness, It is not the gap either. The moment you watch for the gap to catch and prolong it, you have, though unconsciously, filled it up. There is no gap.

Self-consciousness, or Divine Awareness, is not blankness, momentary or prolonged, and much less is blankness a prelude to Self-consciousness which

dawns only in self-enquiry. That is to say, instead of watching for the gap in the mind, ask yourself who it is who thinks of the gap, who wants to hold it, and who wants to lengthen it.

Self-enquiry gives no validity to illustrations and images. Truth cannot be represented in them. The 'I' in you can be a representative of Truth and it is that 'I' you should arrest and question whence it comes.

The beginning of the mind in man is his 'I' thought, his 'I' notion. Turn the mind go back into itself to find out the beginning (its source) and it automatically lands in that from which it emanates.

The god emanating from the mind is personal and the god from which the mind emanates is impersonal.

The notion 'I' is what starts and works out one's personality. When it drops out, personality too drops out *ipso facto*. When personality is shed, Reality shines in Its pristine purity. Because you wrongly conceive yourself as a personality, you conceive of god also as a personality. Drop your personality and see what is what.

Academic mentality can give only intellectual satisfaction in the way of comparing and contrasting, discussing and debating. The path of Self-Realization is entirely different. It does not concern itself with who taught or what is taught but with who is taught. The turn of mind in you should be such in order to make real advancement on the path of Self-realization.

The Self is neither intelligence nor non-intelligence. These concepts are possible in the field of the non-Self. These concepts are only an appearance of the Self. They have no application in the Self Itself.

There is a saying in the Upanishads that the Self alone chooses upon whom It pleases to bestow Self-knowledge. In this there is no discrimination, no favouritism. He who selected himself is also simultaneously selected by the Self. He who is selected is at once both self-selected and Self-selected. He should forget himself completely and be lost in the awareness of the Self. He should become one with the divine awareness, nay the very awareness itself.

The Self is neither an idea nor an object. The Truth of the Self cannot therefore be meditated upon. Meditation can exercise the mind in contemplation of a particular idea or object. That is all. The 'I' in you springs directly and immediately from the Truth, the Self. It is an idea. Meditate on that 'I' by the constant probing enquiry "who am I?" Such a self-enquiry constitutes true meditation in one's search for Truth, and paves the way for you to abide in the Self.

A man of wisdom neither feels humble nor proud. There is in him a positive absence of such pairs of qualities. This marks his true greatness, the greatness in and of Reality.

A man of wisdom is not an encyclopaedia of information concerning the three times...past, present and future, though he is possessed of the fundamental sight of the three-fold time that unfolds the Self. He does not care to read the minds of others either, since the knowledge of what shapes as thoughts and mind is clear to him. Nature of siddhi (miracle) is different from that of jnana (wisdom). The jnani's consciousness gets merged in the Consciousness of the Self, with no external proof of pomp but Self-evident.

Bring a burning candle and set it in the bright sunlight outside. The candle would still continue to burn, (of course till its stuff is exhausted). But its light is not discernible separately and gets absorbed in the stronger sunlight. There is then sunlight only and no candle light, notwithstanding that the candle continues to burn. Similarly although the ego continues to operate (of course till the momentum gained already gets exhausted), the ego consciousness gets illumined by, and gets absorbed in, its Self-consciousness. As such, see not in a jnani (a man of wisdom) the burning of the candle and the light it sheds; in other words, see not in him the operation of the ego-consciousness.

Self-enquiry is not selfish. Self-knowledge is not selfish knowledge. It is not personal, individualistic nor of only individual salvation. The term 'Self' indicates nothing of self-aggrandisement but denotes the source of all individual selves or egos. It is the

source that cannot be reached by other means by an individual self.

There is nothing like individual salvation or liberation. He who worked for salvation before is no more there to receive it when it comes. He is gone, as there is no 'personal' content in salvation. The content of salvation is universal. It is the Self, the Truth.

Self-enquiry is not a matter of thinking about oneself only. It is a pursuit in consciousness, a pursuit from selfish, to selfless consciousness. It is for the infinite expansion of the Self.

Self-enquiry pulls out and separates the ego 'I' from its association with other objects of the world and also of thoughts, feelings, emotions, etc., etc. The association between the ego 'I' and different other objects hides the Self. Break the bond of association and outgrow the ego in the wisdom of the Self.

The 'I-am-a-man' consciousness in man is what is the self or ego. It starts first and then only the concepts of one's body, mind and the like arise and exist. Probe it. To probe it is to probe the secret of that which gives rise to it.

Come back to your own Self. And begin to knock there to be let into what is behind and beyond, the *sanctum sanctorum*. There the highest truth, the Self, is enshrined. That is your grand Freedom. That is your Perfection which is ever present, not built up, not achieved and not acquired.

STEP OUT OF SELFHOOD (EGO)

If you are clothed in the garment of self-hood (egoity), you slip from union into separation, the me-and-mine haunts you, and you look upon everything as something apart from you and outside yourself. The illusions of earth gain ground and eventually there comes a veritable chasm between true knowledge and false ignorance.

The true knowledge of the Self is not beyond the bright blue sky or somewhere else but in spiritual understanding, here and now. To be self-consciousness on the earthly side with all its illusions is to be merely objective and forgetful of your origin, the Divine Self.

If you think you are a creature of time in a material universe, you take for granted that what the senses convey to you is all that there is and the rest is unknown. Because your physical eyes and minds are at a loss to penetrate the unknown. And you take the aid of books, teachers, telescopes, microscopes, mechanical contraptions, etc. Thus very far are you from your true insight and truth, the inward of your heart.

Thus you go in the wrong direction dancing in the dirt of your body and mind superficially. You should open the inward eye with vision into that which you are in reality. The inward of your heart is a portal

into the pure spiritual world. It should restore your sanity by awakening you to your folly.

Then the unreal falls away and you pass out of self-consciousness into Super-consciousness Itself, your native nature, omnipresent and eternal. The play of your mind in a separated consciousness is no more and there is only divine sanity, peace, love and joy of life.

No more you stand in your own shadow and call it dark. The hefty beam of selfhood (egoism) which was in your own eye, and which was the only barrier, is now gone traceless. You no more hunger for illumination and freedom.

You have, now, so to say, stepped out of the prison of your selfhood into the broad day-light of your own true divine nature. You have thus walked out of your own shadow into the Kindly Light. You have thus seen through the beam in your own eye and found that it was nothing but a speck of dust after all.

Self-realization cannot be defined but only experienced. It cannot be taught by words but can only be caught by intuition. It is ever alive and real, here, now. Its divine intelligence, majesty, beauty, order and peace are beyond all telling.

Hence discover yourself to your eternal and infinite truth. Do not stay behind the beam in the eye, with an ever-open door before you. Pass through the open gate of new life that is uplifted, courageous, and shining.

SAKSHI—THE WITNESS CONSCIOUSNESS

There are three states of consciousness: waking, dream, and deep sleep. They are universally experienced together with the transitions between those states.

We are all convinced that we pass through these states. But how do we know? What is it that experiences them as modifications of the same mind?

To say that the mind itself experiences is self-contradictory. The mind is always in one or other of the three states. These states come in succession and they cannot know each other.

The mind acts as a unity, in regard to the objects it perceives in either the waking or the dream state. But it does not do so in regard to its own states.

The mind does not perceive and unify its own states. But that something else does, something which pervades and transcends all three states. This is Sakshi the Witness-Consciousness.

Memory is the act of mentally re-living an experience which has passed. In every act of memory there are three factors—the original experience, its subtle impression and its revival in the form of memory. These are three modifications of the occur-

ring at different points of time. Hence they cannot be aware of each other.

What is it that recognizes the casual relationship between them? What is it that reveals experience, impression and memory as forms of the same mind?

It must necessarily be outside time, change and causation. It is the eternal, immutable Witness-Consciousness, Sakshi. It is the conscious principle in man which transcends the mind, yet reveals and unifies all its operations. It is the witness of time, change and multiplicity; but it is itself infinite, immortal and non-dual. Sakshi is the only reality—the Self (Atman) of man, the Brahman of the universe.

Sakshi is Svayamprakasha—self-luminous. Sakshi is the revealer of all things but revealed by none.

The sun is luminous but not self-luminous. The sun is revealed by a higher light, that of the mental consciousness. The mental consciousness is not self-revealed. It requires the light of Sakshi to reveal and unite its states and modifications.

Though the mind, in co-operation with the senses, possesses the power of knowledge, of sight, and the like, yet, really speaking, Sakshi is described as “the Knower of Knowledge”, and “the Witness of Vision.”

There are two kinds of vision, apparent and real. The apparent vision is of the mind connected with the eye. It is an act and has a beginning and an end. It is also coloured by the object which it perceives.

What reveals the Self? It is self-revealed. It does not objectify itself and thereby does not imply a division. It is the ultimate light revealing everything and also is the ground and support of all that exists. It is the only self-luminous entity and the only self-existent Reality. "It shining, everything else shines; this universe shines by its light."

We all perceive a common external world. Why? Because the same Sakshi-Consciousness supports and illumines both our individual selves and the world. The ignorant man feels convinced of his limitedness and separateness from other people, because he has forgotten that he is Sakshi, the Witness, due to the identification with something witnessed—his own reflection in the limited mind.

The moon reveals all, including its own reflection in a little pool. The light from the reflected moon is no doubt one with its source, but has a very limited radius. Likewise the mind's power of revealing is not universal but confined to the particular object, to which it is directed. Other objects, though existent, are not known. So an analysis of our experience indicates the all-revealing light of Sakshi.

Vedanta points out that we are aware not only of the known, but also of the unknown. However extensive our knowledge may be, we are convinced still that there is something more to be known. In this way we are aware of the unknown, of course, though not by means of the mind and the senses. It is Sakshi which reveals both the mental knowledge and the unknownness, or ignorance, of what is not illumined by the mind.

In deep sleep, all is unknown but the Knower remains. The mind withdraws so completely into itself that it no longer reflects the light of Sakshi. In deep sleep without the reflected light, all is unknown including the mind itself. But it is not that there is no experience. The eternal light of the witness still shines revealing only massed ignorance and imprinting a trace of Its infinite glory on the sleeping mind which will remember it as bliss when it awakes.

The mind gradually unfolds from sleep and begins to reflect the light from Sakshi. The ego appears once more, and so do the objects around it, as it envelops them in turn with its light.

Ignorance is not merely an absence of knowledge. It is an apparent principle of nescience, called *maya*. It prevents us from realising the truth of our own immortal, infinite, ever blissful Self. But we are aware of it as such.

Maya is universal. Its stronghold for the individual is his own mind. For in the mind is reflected the ray of the immortal Self. It can be withdrawn to find identity with its source, Sakshi, through the discipline of constantly taking the stand of the Witness. Thus dis-identification from the mental consciousness of and indifference to its moods lead to the realization of liberation in this life.

SPIRITUAL ENLIGHTENMENT

Spiritual enlightenment is an unfoldment of the truth of Self from within. It is the goal of religion.

The core of religion is ever related to higher values and solemn sacrifices. The outer forms of religion should not be allowed to assume greater importance than the inner substance.

Scriptures and doctrines are now much intellectualized. As a result they serve for academic interest and as diversion rather than for spiritual inspiration or enlightenment.

There is a rapid advance in scientific knowledge, and this leads man to look at the world purely from the level of the intellect.

The modern world has created a land of imaginary delight. In it temptation, hallucination and deception run riot. As such there is hardly any time for man to think and look for anything beyond the superficial sense perceptions.

The great teachers all felt it was a harmful development to become involved in wordly affairs. Hence they said: "What does it profit a man to gain the whole world and to lose his soul?"

Spiritually-minded people should have the courage of their convictions about spiritual life. Though transcendental experiences are difficult to describe, they are the most dynamic and emphatic in their eternal values.

The direct and immediate experiences of saints and sages are indeed indescribable. They are not verbal knowledge. They are not inferences. Scriptures can be made out of the words of saints and sages who have extra-ordinary perceptions.

Spiritual enlightenment is a reality and a possibility for all people. It is a deep mystic experience. It influences one's intellectual and emotional nature. Its one characteristic is said to be of the nature of bliss. Bliss is hard to explain. Bliss is not mere happiness. It is very different.

Spiritual experience is, indeed, sublime. It is beyond thought and is inarticulate. We refer to it as mystical, as ecstasy, as trance, as bliss and so forth. Rational thinkers merely brush aside these terms as inadequate and confusing.

It is not the aim and purpose of religion to make man go into a state of fanciful intoxication to forget the world of sorrows or to enter a world of dreams. For this there would be no need for austerities and disciplines, because chemical means can induce these states of passing and perishing interest.

On culmination of the physical and mental efforts of the aspirant spiritual enlightenment *dawns*. And it gives a meaning and purpose to what we do here on earth.

Spiritual experience is not negative but is a positive experience. It is neither physical nor mental. It is not going into a state of inertia or trance. It is not related to anything in our daily experience based on the trilogy of knower, knowledge and known.

Spiritual enlightenment is the negation of non-Self. Not this, not this (*neti neti*) method is adopted to show what the Absolute Truth is not. Ultimate Truth, the Self, is indeed infinite. It has no personality. Personality is a limitation.

The indescribable supreme realization of the saints and sages is immensely subtle, all-pervasive and the only unitary bliss. They realize the supreme Joy as "This is That".

A blind man does not know the colour of a rose. It is no use arguing with him. The colour of the rose does not exist for him. Wisdom through insight reveals *That* which is beyond everything we know with our senses or mind.

Spiritual enlightenment effaces egoism in man and the world becomes completely integrated. It is *uni*-verse and not *multi*-verse. No jarring notes to

disrupt the melodius symphony. No conflicts and clashes.

Spiritual enlightenment makes clear the harmony behind Divinity. Enlightenment is, of course, a state of infinite expression, when the mind is free from its finite moods and anxieties.

The spiritually enlightened man transcends the ego; he loses all its distinctive and isolating marks, and he brings to humanity, something solid and substantial, which is in unique demand and which science has not been able to supply.

Saints and sages are worthy of being worshipped and followed. They are the ideal of humanity. They are the best representatives of religion. The codes or creeds, cults or communities are not its true representatives.

Kathopanishad says: "Atman, smaller than the small, greater than the great, is hidden in the hearts of all beings. A man who is free from desires holds the majesty of the Self through tranquillity of the senses and the mind, and becomes free from grief."

AGNOSTICISM, ATHEISM AND SCEPTICISM

An age which falsely enthrones reason as the sovereign guide in all that touches man, is blind.

Agnosticism, overt or covert, is then the fashion. It is only lukewarm minds that tend to be agnostic in their beliefs and convictions. Agnosticism is the philosophical, ethical and religious dry-rot.

An agnostic is one who does not know whether there is a God or not, does not know whether there is a soul or not, does not know whether there is a future life or not and all these he says, must remain unproved and unprovable.

An agnostic is distinguished from the atheist and also from the sceptic. An agnostic neither says "God does not exist" nor "God exists", but he can never know whether God exists or not.

Atheism is the result of ignorance and pride and ill-living. Atheism puts on a false courage in the midst of spiritual darkness. Atheism is after all an error of man's perverted understanding. An atheist dogmatically asserts "There is no God".

Scepticism is imperfect knowledge and the parent of doubt. It is in a sense a slow suicide. A sceptic

cautiously utters "I will believe in the existence of God only if you prove it to me".

The agnostic, the atheist and the sceptic all stand on reason and the evidence of the fickle and fleeting senses. Whereas it is reasonable for reason to cease reasoning on things above reason, since the ultimate Truth lies far beyond the grasp of reason, being supra-mundane and supra-rational.

AJĀTASATRU AND BĀLĀKI

The Brahadaranyaka Upanishad narrates the instructions of King Ajātasatru to Bālāki from the standpoint of the highest philosophy. The instructions express the highest reality, the ultimate subject of all experience.

Dr̥k (subject) and dr̥śya (object) are fundamentally different. They have nothing in common, though they are in close association with each other.

Philosophy clearly indicates that the relationship is not inevitable and that the dr̥k (seer) can be separated from the dr̥śya (the seen).

The individual soul (*jīva*) cannot be both subject and object. The subject can never be the object and the object can never be the subject.

The Supreme Absolute is the ultimate subject and the only experiencer. An analysis shows that the physical body, the sense-organs, the mind, the intellect, the vital force, etc., do not respond to sound, touch, smell, taste and form.

The subject that analyses the states of waking, dream and dreamless sleep and that responds to all stimuli from the external world, is not the individual self, but the Supreme Self.

Ontologically the Supreme Self (*nirguna brahman*) is the highest. Epistemologically It is the ultimate subject of experience, without a rift between *being* and *knowing*. When the two merge, i.e., when they are realized as one only, without a second, the significance of the mahavakyas, like 'tattvamasi' and 'aham brahmasmi', is revealed.

Just as the students of Astronomy make a study of heavenly phenomena, like a total solar eclipse, etc., under the special and favourable conditions of the planetary positions, the students of philosophy can seek to ascertain the true nature of the Self by taking advantage of the favourable situation in the daily round of life furnished by the three states, waking, dream and dreamless sleep.

The experience of a normal individual for a single day establishes the fact of the basic substratum, the reality of the Absolute, as the only Ideal and Goal of life.

Bālāki, the son of Balaka, came to King Ajātasatru and said that he would teach the King about Brahman, the Supreme Self. But the conceptions of Brahman as per the instructions of Bālāki were contradicted and refuted one by one by King Ajātasatru, who said that he was already aware of such notions about the conditioned Brahman as Bālāki held and that they did no justice to the true nature of Brahman, unconditional and attributeless.

Thus the conceptions of the Supreme Self put forward by Bālāki fell flat and short of the ultimate Truth. And Bālāki realized that he had to learn by unhesitatingly offering to sit at the feet of the King Ajātasatru and by giving up his conceit, pride and his sense of superiority based on birth, etc. Bālāki approached the teacher in all humility.

King Ajātasatru took Bālāki by the hand and approached a man fast asleep in his palace. The King called the sleeping man by certain names. He did not wake up. The King resorted to physical pressure by pushing the man this side and that. The man woke up.

The King put two questions to Bālāki: 'Where was this man when he was asleep and whence did he come?' Bālāki could not answer.

Sri Sankara asks why Ajātasatru took Bālāki to a man who was asleep and not one who was awake and he explains that, in the waking state, the Being whom Bālāki described as Brahman, is the individual self, which acts as agent and experiencer, being in touch with the sense-organs. But the Being put forward by Ajātasatru is the Supreme Self which is the ultimate experiencer in sleep.

The experienter and the experienced are, no doubt, closely bound up in the waking state and cannot be easily separated as distinguished. The condition of sleep, without complicating factors

difficult to eliminate, is more helpful than the waking state.

Sense-organs are in intimate touch with the objects of the external world and are in their grip in the waking state. Further, there is the light of the sun as if revealing objects.

The light of the sun and the sense-organs being absent in the dream state, the subject (*dr̥k*) can be separated from the object (*dr̥sya*) with ease, since dream exhibits the self-luminous nature of the Self.

King Ajatasatru called the sleeping man by the names of the deities presiding over the sense-organs, mind and vital force in the hope that the deities would not be asleep, though the sense-organs, etc., might be quiescent, and in the hope that the deities might respond to the sound, if they were to be real experiencers.

No response from them conclusively proves that sense-organs, etc., including the vital force (*prana*) which never goes to sleep but keeps watch without intermission, are not the subject of experience.

In the state of sleep the sense-organs, etc., are absorbed and merge in *prana*. They emerge, or come out of it, in the waking state. The vital force is thus a complex entity and in itself differentiated five-fold and becomes all the more complicated.

The Self is the conscious Reality. King Ajātasatru follows the process of gradual elimination and conclusively demonstrates that the body, mind, senses, *prana*, etc., are not the experiencers. They are only the experienced.

Ajātasatru answers his two questions. When the Being, full of consciousness, is fast asleep, it absorbs the functions of the organs through its own consciousness and lies in the *akasa*, that is, in the heart. It is also called *svapiti*. The *akasa* in the heart is the Supreme Self. The individual self comes there to its own place. Resting in its own the Self does not know anything and has no particular experience and it is in a state of bliss. *Svapiti* means going back to one's own Self.

When the individual self takes its rest in the intellect, it then experiences dreams, good or bad, in the territory of its own body. In this condition, the intellect functions and not the sense-organs which are absorbed by it.

Still a step lower down, the individual self reaches the waking state, wherein intellect expands and sense-organs function. The world of objects makes its impact now and the mind works up the resulting sensations into judgments such as 'this object is a dog', 'this object is a book', and so on and so forth.

The individual self seems finite owing to its identification with the intellect. When the intellect

expands, the finite self enjoys the waking state; when the intellect contracts, it experiences dreams; and when the intellect ceases to function, it is the state of profound sleep.

In a lake, the reflected image of the sun expands due to more of water, or contracts due to less of water, or disappears when the water dries up. Likewise the individual self passes through the three states of waking, dream and sleep.

The image of the sun goes back to its source when the lake dries up. Similarly the individual self goes back to its source when it sheds all its adjuncts in deep sleep. It then expresses its true stature and native splendour as the Supreme Self. It is free from the reflecting medium, the intellect, which is an adventitious adjunct. The three states are, thus, mere superimpositions. They do not belong to the Supreme Self.

Now let us revert to the sleeping man. He was awakened by physical pressure. He woke up from the sleeping state to the waking state, as if the experiencer was the individual self. But the Upanishads declare: "From this Supreme Self emanate all organs, all worlds, all gods, and all beings."

Again it was stated previously that the individual self, in the state of profound sleep, lies in the *akasa* that is in the heart, and that *akasa* is no other than the Supreme Self. This does not mean that *akasa* is the container and the individual self the contained.

In the worship of the gods, the real object of worship is within us and not without. In deep communion, the difference between the worshipper and the worshipped is lost and only the Consciousness, which lights up both, remains. Thus worship transcends itself.

The Pure Consciousness which illumines all the states of the mind relating to worship or knowledge, is the subject of all experience. It reveals the objects of the world in waking, the presentations in dreaming, and absence of perceptions (nothingness) in sleep. The Pure Consciousness is the constant witness (*saksin*). On the whole, all these states of the mind (*vruttis*) are only superimpositions on the substratum, the Pure Consciousness.

Ajātasatru takes up his second question, "Whence did it come?" and he answers that the Self was not in any place different from Itself and that It did not come from any place different from Itself. Further It was in Its own place, untouched and untainted by experiences of any kind.

Both the questions of Ajātasatru are to bring out clearly the utter purity and transcendence of the Self. The relation between Brahman (the Supreme Self) and *jiva* (the individual self) is really relationless. The *jiva* is no modification of or creation by Supreme Self.

It is not possible to establish any kind of intelligible relationship between Brahman and *jiva* as

whole and part, cause and effect, god and devotee, father and son, husband and wife, master and servant, and the like. It is not possible to create a difference where there is none.

Further Brahman and *jiva* are not two independent entities and not two ultimate realities, nor is the one subordinate to the other. Reality is ever one without a second, infinite and eternal. It is thus clear that there is only one sentient entity which is the subject of all experience. And It is the ultimate experiencer.

LIFE DIVINE

Religion endows man with the power of creative faculty.

This supreme gift of religion cannot be bestowed by art or politics or science.

The sense of death gives way to a sense of divine-immortality for him.

Since there is no space without time and no time without space, the ego in man fades away and is absorbed in the Universal when time, space and causation are transcended.

Thus the spirit of religion in a man makes the real man in him survive the man of shadow.

He is now healed of all the wounds of the world and heals the wounds of the world without a trace.

Life is an open door.

It is ever open to progress and growth.

There is in it a solution for every problem.

Its main purpose is in the fulfilment of Self-realization.

Lift high your vision and realize that the Self is the centre of your being and every being.

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Religion endows man with the power of creative faculty.

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The sense of death gives way to a sense of divinity; mortality for him.

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Life is an open door.

It is ever open to progress and growth.

There is in it a solution for every problem.

Its main purpose is in the fulfilment of Self-realization.

Lift high your vision and realize that the Self is the centre of your being and every being.

You need not flutter about to come to blind corners of your mind and senses, like a bird that flies hither and thither and continues to flutter blindly from corner to corner in a room, though the windows are open and nothing restrains it, and the whole sky welcomes it.

Make the littleness in you grow less and the greatness increase.

Make the separateness in you dissolve and let go your limitations to find yourself above them.

The Infinity Itself then beckons and welcomes and embraces you in its bosom.

Spiritual life has to be begun from the innermost depths of your being by spiritualising the will, the mind, thought, the heart and the like.

The inroads of forces from the material plane are always egoistic and are to be checked and surmounted.

Mind is constantly in a state of noise, thinking, speculating, calculating and desiring.

Thoughts are noisy in the presence of the Self within.

There is a poisonous sting of egoism in actions.

These thoughts and actions are in the negative and do not either benefit you or humanity.

Such is the outer condition of one's life.

The inward vision, fully spiritual, has to express the aim of life, the realization of Brahman, the Self, by transmuting into positive good the evil of unworthy thoughts and actions that lurk in the dark chamber of the unconscious.

The emotion of the unconscious is contagious.

The innermost Self, the substratum for the outer conditions of life, has to express Itself by turning all carbon into diamond.

Just try to deal with your thoughts and actions as an analytic and synthetic chemist deals with metals and acids.

Thereby you notice that there are both the dissolving and the cementing agents lying latent in them.

Evade, ignore and transcend them or just try to meet the negative with the positive, lust with love, anger with compassion, vanity with judgement, greed with desirelessness, attachment with renunciation, delusion with intuition and darkness with light.

Lust, anger, vanity, greed, attachment, delusion etc., are undoubtedly the shadowy shapes of images.

Shadows allure and delude you.

They are to be evaded or ignored, when they will fall flat of their own weight.

Such is the truth of the Self in the realms of the transcendental.

This is indeed the shrine of infinite wisdom of the Self, wherein you widen, deepen, lengthen and heighten your spiritual vision in full.

The indestructibility of matter is the doctrine of the scientist.

The immortality of the Self is the doctrine of the saints and *srutis*.

There is a world of difference between the two doctrines.

The former is a generalisation from observation and the later is a conviction and illumination and realization of the highest Truth.

Material phenomena are different degrees of vibration of the same matter with a thread of connection, or continuity, perceptible to the mental gaze.

The Self is beyond such observation as It cannot be objectified and It is ever changeless.

Changelessness implies birthlessness and deathlessness.

The fact of continuity is possible within a universe of change.

The Self is Substance and Its substantiality, which is ever changelessness, does not come under scientific apprehension.

The mystic vision of a saint or sage transcends the world of change and is rooted in the eternal and the infinite.

The fact of scientific consciousness is continuity and the fact of mystic consciousness is immortality, both being poles asunder. The former is in and of time and the latter is of eternity.

Seers, saints, saviours, mystics and prophets are of a special spiritual type. They radiate light of wisdom. They are free from the dust of doubt, selfishness and self-bondage. They live in harmony with their spiritual nature. They make you feel the touch of the Divine and wake you up to your divine heritage.

A radiant light that burns in every being is robbed of its radiance by one's own selfish thoughts and unworthy actions.

Thus a man dwells in darkness and is not sensitive to make the inner light shed its glow uncoloured and unhindered.

Fulfilment of life is not by a heavy weight of materialism.

Spiritual life is indeed spontaneous when one's higher intuition unfolds. There is then no room left for the little self.

Spiritual intuition is a great blessing in the life of the Self. It is the voice of the infinite that speaketh to your soul in silence.

Forgetfulness of your divine heritage is undoubtedly a great calamity. This calamity is a voluntary acceptance of ignorance.

Get really free and awakened into the Infinite Presence. The real soul of one and all is in the cosmic. That is the real undying life.

The great safety and dynamic power lie in the consciousness of our Source. The inner vision and guidance brighten the immortal flame and shed the precious peace.

Life is not safe and smooth unless you walk in the light of the Self.

No Saviour or Saint can pour salvation on anybody's head unless each is awakened and willing to receive.

Outer duality of life clouds the spiritual vision as well as the higher nature. Unlock the door of the innermost shrine to make your life fruitful and joyous. The spiritual life has to become very living. There is no existence for any one separate from the Divine Existence.

DIVINE MUSIC

Music is a marvel. It is the mediator between the spiritual and the sensual life. It is the voice of creation. It is a note of the divine concord which the entire universe is destined to express.

Music urges man into the front rank of godliness sooner than an argument. It excites his devotion more certainly than a logical discourse.

Music makes people happy, by being sublimely strong in the expression of the highest moral and spiritual ideas. It imparts noble hints, kindles love and grants unsuspected eloquence.

Music is the art of the prophets. It calms the agitations of the soul. It flows from the feelings of the heart. It refreshes the mind of man.

Music composes our thoughts, delights our ears, and fills our heart with solemnity and sublimity. It has the greatest influence over the lives of devotees. The saints and sages have wrought their godly thoughts into verse, rhyme, and song.

Music is a child of Prayer, the companion of religion. It is more mysterious than poetry. It is the medicine for the breaking heart. It washes away from the soul the dust of every-day life.

Music is the language of praise. It kindles rapture in the coldest eye. Its meaning goes deep. It is inarticulate and unfathomable speech.

Our very life is a poem of the Infinite. The words in it are our daily thoughts, words and deeds, which have to be set to music to produce melody, a harmonious vibration in life.

Let us make our life a sweet mystical music of the Divine.

DAWN AND DUSK

Every one of us naturally tries to retreat within. As we all know, the periods which exercise a naturally soothing influence over the body, mind and soul are early in the morning between the hours 4 and 6 just before the rising of the sun i.e. Dawn; and the like period in the evening, just after the setting of the sun, i.e. Dusk.

Both dawn and dusk are a boon bestowed by nature upon every creature, with her peaceful impress of Glory.

Nature seems at these hours to have unconsciously come to a standstill, may, wrapt in herself in extreme joy. These are the hours when she seems to enter into blissful meditation, like a sage that slips into Samadhi.

At dawn she possesses the heart of a saint, as well as the beauty of her own grandeur and splendour.

At dusk she brings the sublime silence of solitude into the heated heart of society, of her own free will: in other words, she makes surging society sink into sweet solitude for a while.

Dawn and dusk are the hours when one can safely retreat within, with the aid of nature's stillness and

peace, away from the bothering bustle of worldly life.

Solitude is easily found even in the midst of society at these hours which give to one and all a natural spur to look within.

The air seems to forget to move for the time being, with the rapture of bliss.

The trees stand calmly whispering their prayers.

The birds and beasts lay bare their hearts expressing feelings of universal harmony and far and wide vibrate the same.

The clouds make no stir in the sky, lest they disturb the repose reigning below.

The sweet smell of flowers spreads all around.

The rivers run on with majestic pace with their rapturous chorus.

The hills and dales seem to be surrounded with a veritable magic spell of bliss.

And everything adds lustre to the charm of such silent hours, in which nature smiles with the joy of truth.

At these hours speech merges into thoughts which settle themselves down in the mind which in their turn become subjugated and thus leave man undisturbed, happy and calm, of their own accord.

The man, seizing the best opportunity of the solemn serene state of nature, makes the mind settle

comfortably on the object of his meditation to gain Ekagrata (one-pointedness) without any Vrithi or modification.

It is stray thoughts that cover up the real oneness of the soul and impose the false appearance of manifoldness upon it.

It is not unknown to us that there is infinite power in every one, hidden underneath the enveloping gloom of ignorance. That power has to be kindled.

The mind, which is already half calm partially without content at dawn and dusk due to the atmosphere of bliss, is thus taught to touch the Throne of Truth within, before whose magnificence it melts like a salt doll in the sea and gets dissolved in the Infinite Existence, Knowledge and Bliss.

This is the sublime realisation of Samadhi which man reaches by drawing the mind within.

In this way, we see, dawn and dusk are very favourable and conducive to meditation.

Meditation does not mean holding the mind in a negative dreamy state nor does it mean holding it on a vague abstraction. But it is the continuous flow of the thought towards the goal, the Self, without any break.

This has to be done with harmony between reason and emotion which, acting singly, would degenerate

into dry intellectualism and weak sentimentalism respectively.

We shall now see how, during these hours, we naturally long to retreat within. You are aware that the worry of the world is put an end to in the silent, sacred and serene hours in the life of an individual. In the absence of pain he does feel peace.

Pain no doubt wakes us up from the slumber of the world with the practical experience of knocks and bumps.

He begins then to retreat within, after realising the entire emptiness of the hollow world. The search for bliss outside of himself reaches its climax. But, poor man, in his search, finds himself in the abyss of ignorance.

He now feels an inclination to retreat within himself. Where the external search for 'Truth' ends, there begins the subject of this article 'Retreat Within' during dawn and dusk. Where theory dies, there is the birth of practice.

All his hopes in the external world which is a mere shadow, were crossed; he weighed every object in the kingdom of matter but found them all wanting in the balance to give him the bliss of 'Truth'. He tried to squeeze the apparent orange dry and failed. The soul never becomes satisfied with all the possible material and mental achievements.

True Progress is that which touches his life to the bottom. Till then he does not find his native bliss, even on the greatest heights of so-called progress, since duality dogs him at every step.

The native bliss of every one is infinite and secondless. This unitary bliss can be felt and realised, and can be realised and felt, when one retreats within.

In the solemn retreats within, the soul makes such progress that it dives deeper to the undercurrents of all objects in the world. One begins to look deep within and there faces oneself everywhere.

When these undercurrents of reality are reached, all the apparent colourings of various shapes, and shows of mere shadows on the surface, soon disappear. Matter falls and spirit (Self) reveals Itself. The soul becomes conscious, and shines in its true colours, immersing itself into Infinity which alone is Eternal Bliss. The little bodily 'I' and ideas of 'mine and thine' die down and lo! there shines out the real, the Universal Principle of Consciousness.

Hence, to retreat within, means to make manifest the glory of one's own soul, nay to manifest the soul in its naked splendour. To dive deep into oneself is to pass beyond the human and to reach the divine. To grow inwards implies to stand steadfast with the truth of unshaken and unshakable unity with the Divinity.

SPIRITUAL CENTRES

Spiritual Centres ought to be the guardian of the human spirit, its conscience and its faith.

The life of the times should flow into the Spiritual Centres to make them alive. The most vital currents should permeate them and only then could they enter into the blood stream of the people.

At the heart of Spiritual Centres, there should be a vision, an illumination, a perception of what endures and its bearing on the actual world.

Spiritual Centres ought to aim to bring about a healthy and happy harmony between the old and the new, and to be judge of the present and servant of the future.

Spiritual Centres have to proclaim that TRUTH is not something somewhere but everything everywhere of the past, present and future, and that though an individual is apparently born *in* a religion, yet he is decidedly born *for* a religion, the realization of Divinity.

FALSEHOOD

Falsehood is a trade of lying based on a good memory. Falsehood leads to fraud with ease.

Falsehood is a crime of cowards. Falsehood and fraud grow well in any soil. They are the product of all climes.

Cowards take refuge in the lie of fear, heeding not the fear of lie. The cheat takes refuge in the lie of fraud, knowing well the fraud of lie.

The coward and the cheat have an eye on the lust of acquisition. Lust is a captivity of reason and enraging of passions.

A liar in the beginning tries to make falsehood appear like truth, but makes truth itself appear like falsehood in the end. Falsehood lurks on the lips of the liar to seek self-praise in the eyes of others.

Falsehoods do, no doubt, disagree with truth. But it is the nature of falsehoods usually to quarrel among themselves, because each one is like a goodly apple rotten at the core.

Lie is a disgrace. It despises God but fears men. Be brave to shun the shame of lying. A lie seems to face God, but shrinks from man.

Falsehood is the deadliest of all the frailties of human nature. Falsehood is like a headstrong beast, rushing impatient, neither hearing the rider's call, nor feeling the reins.

A wilful falsehood is a cripple. It cannot stand without the support of other lies. So it is hardly possible to tell a solitary lie.

A lie, though killed and dead, can yet sting sometimes. Lies breed like toads. One lie engenders another.

There are white lies which are but the ushers to black ones, habitual lies which are utilized for amusement, universal lies which are ostentatiously used to lie simply for the sake of lying, and also there are lies which are half-truths and are the blackest of lies.

Falsehood is the handle that fits all sins or vices. Every falsehood is like the brink of a precipice. Every falsehood is like trying to hide in a fog. Every lie is built on a false foundation.

Liars are past all shame and past all truth. Liars are a pest and a pestilence. Liars are marked out for infamy and scorn.

Falsehood is a dry rot and flourishes in darkness at the exclusion of air and light. Falsehood is like a great fish on dry land. Never chase a lie. Keep still. Let it alone. It will run itself to death.

Let your lips be a stranger to falsehood. Let your tongue not sell its honesty and tell a lie. Reject falsehood like poison, since it is whole way to hell. Lie not to God, to thyself, or to any man. Be not false to thyself and thou canst be false to no other.

EXAGGERATION

Exaggeration is a blood relation to falsehood. Statements of exaggeration are indeed discounted by those of calm judgement and cooler temperament.

Exaggeration leads to flattery. Exaggeration expresses gratification of vanity.

Never speak by superlatives lest you wound either truth or prudence. Exaggeration is neither thoughtful, wise, nor safe.

Exaggeration is a proof of the weakness of the understanding. It is the want of proper discernment.

The habit of exaggeration should not become a slavish necessity. Exaggerated language spoils simplicity and singleness of mind. It is like using a vast force to lift a feather.

Consciously or unconsciously one always weakens what one exaggerates and thereby belittles oneself.

When will talkers refrain from evil speaking? When will listeners refrain from evil hearing?

Exaggeration fails to state an ordinary fact in ordinary terms. There is no strength in exaggeration. Exaggeration is a short-lived passion, and bestows no individual happiness.

HONESTY

If one has not honesty and good nature, of what use is all other knowledge to such an one? All knowledge but honesty is baneful and harmful.

Honesty should be the breath of one's soul. A grain of honesty is indeed worth more than all adventitious ornaments, estates, etc.

Honesty grants you happiness and independence which shall be your shield, helmet and crown. You can now walk upright and not pocket abuse. Honesty shines from the temple of the pure heart.

By the practice of honesty, all human virtues increase and strengthen themselves by experience. Make yourself an honest man, you will find one rascal less in the world.

If you are honest, you are always wise and safe. This is a great truth. This brings a great advantage to the public and individual.

There is no terror of threats to honesty. All such threats simply pass by honesty with no respect as an idle wind.

Possess firmness to maintain the most enviable of all titles, the character of an honest man. Honesty brings honour and is natural and easy.

Honesty is the best policy. No legacy is as truly rich as honesty. This is no mere principle. An honest man is always in advance of the principle and a knave generally lags behind it.

The honour of honesty is not merely a matter of any one's profession or calling, but rather of one's own actions in it. You can take back lands mortgaged, but honesty once pawned cannot be redeemed.

Honesty should never feel a stain in its chastity. Purity is the feminine. Truth is the masculine of honour.

Refined policy is the parent of confusion. Plain and good intention is easily discovered at first sight. Fraud is surely detected at last. Genuine simplicity of heart is a healing of honesty.

One who is full of tricks and duplicity is to be shunned, because there is no straightforwardness and simple integrity. An honest man is neither bamboozled nor bribed by the pleasing address or the deluding temptations of the knave.

You cannot say that there is no honest man in the world. It is not that any one man should know the whole world. But honesty is a possibility and a free flow of life provided one comes to know oneself as the Self of all, the Truth, underlying the world.

Honesty is the deepest policy and the highest wisdom. If anybody tries to make you untruthful

to give you an ill-character, let your practice of honesty give him the lie.

Honesty makes you consider nothing in a selfish manner, makes you not break your word, and not quit your modesty. Honesty makes you bear the light and look the world in the face.

To be honest, as this world goes, may be like swimming against the current; but it is there that the strength of honesty lies. Hence it is said that an honest man is the noblest work of God.

NOBILITY

Nobility is a graceful ornament to civil order. It is a sign of a liberal and benevolent mind. To be endowed with a generous mind is indeed a nobility.

Nobility should be elective, not hereditary. Talent and worth are the grounds of distinction and are the everlasting patent of nobility.

Virtue is the coin that makes nobility valid. Mere birth does not count. It is not wealth nor ancestry that carry the title of nobility. Honourable conduct and noble disposition make men great.

Valour, liberty and virtue display distinguished merit of nobility. Titles of honour add not to one's worth but one should prove to be an honour to one's titles.

One should be lord of oneself. One should exist upon one's resources. Such an one is noble and rare. Such an one will be nobly remembered, than nobly reborn.

You can never be noble, if you keep on thinking meanly or contemptuously of yourself. You can never be noble, if you learn to think first and last of yourself.

The best school of nobility is association with Saints and Sages. They are not only noble and good, but divine.

OPINIONS

Generally man's inclinations form his opinions. Man's system of thought is often the history of his heart.

Opinions are largely formed by man's sympathies and not by carefully sifted evidence.

Man's opinions are often strong. They are more valuable than his arguments.

Opinions depend mostly upon man's life and habits rather than his life and habits depend on his opinions.

World seems to be governed more by opinions than by laws. Hence opinion holds the sway to do good or harm in the world.

Opinions change and pass, as they are based on beliefs. Man takes his stand on what he believes to-day though it contradicts what he believed yesterday.

In certain men opinion takes its root firm and does not get shaken. No lightning, whirlwind or earthquake can be capable of erasing it. A prejudice is, no doubt an opinion. But it is a vagrant opinion. And it has no visible means of support.

Opinions carry their own seeds of change in themselves. He who never changes his opinions fails to correct his mistakes and will never be wiser on the morrow than he is to-day.

The majority of men have no opinions. Many have no opinion of their own. Thus there is no room for opinion get well reflected.

Errors of opinion lead to chaos and confusion in a country where wild thoughts are left free and where opinions are not founded in truth and justice.

Popular opinions are lies in the world. The history of human opinion is the history of human errors. Popular opinions cannot do for virtue what they do for vice. The essence of virtue is to look above opinion.

Pride of opinion is indeed foolish and baseless and obstinately obstructs the way of progress of sound thought and growing knowledge.

It is common to err. A wise man alters his opinion and no liberal man imputes a charge of unsteadiness thereby. A fool perseveres in his error.

One is not satisfied with one's opinion till it is ratified and conformed by the suffrages of the rest of mankind.

Differences of opinion there cannot but be. It is a pleasure to agree to differ. Differences are of little concern. There should be no dispute or wrangle forever.

Public opinion is a second conscience with multitudes. In many men the anticipation of the opinions of others is their conscience. And there are also ready-made opinions to be procured by the masses in the open market.

Private opinion is weak. To maintain it as dear to one's own liking and not because it is true, is to prefer oneself above the truth. Wind puffs up empty bladders; likewise opinion puffs up empty heads of fools.

Ancients had convictions. Moderns have only opinions. Common opinions often conflict and clash with common sense.

One who has no opinion of one's own, but depends on that of others, has only a bad taste and is a slave. Other men's opinions are not to make one happy.

No two opinions are alike, because no two minds are alike in the world. No two faces are alike. But to be a master of all opinions is to be not bigotted in any.

Ambitious man hunts after opinion as necessary to his designs. Vain man uses it as a testimony to his merit. Honest man demands it as his due.

Thought is not free if the profession of opinions is bad. Let reason be free to combat error of opinion. Law needs behind it a warm, living public opinion.

Opinion is a mighty dame who rules the world by framing likes and dislikes in the minds of men. False opinion ruins men.

Opinions prove stronger than armies if they are rooted in truth and justice. They have the courage and conviction to prevail against land, sea and air attacks of an enemy.

Flee no opinion because it is new. Discard no opinion because it is old. All opinions are no doubt man-made. Strictly search, carefully view aright and reject an opinion if false, embrace it if true.

The feeble and faint-hearted tremble before opinion. The foolish and the haughty defy it. The wise and the noble judge it. And the skillful and the practical direct it. Opinion should not hold man. It is man that should hold it.

Keep a corner of your heads open and free, to make room for the opinions of your friends and others. Express thus your heart and head hospitably.

POPULARITY

Generally whatever is popular needs attention and consideration. Because popularity has many snares. And popularity has elusive benefit.

Popular opinion is not always correct and true. It may be the greatest lie in the world. So it is better to avoid popularity.

Popularity is the cheap favour of the multitude. Popularity is seldom got by honest means and lawful methods. True testimony of the good and the great, though few, outweighs the voices of popularity.

Common esteem is mostly vulgar and hardly happy. The fickle multitude is like light straw floating along the stream. It simply glides with the current. Its applause or abuse wait only on momentary success or failure.

Be far from popular love or popular hate. Ruin dwells in either. Escape the first by not being ambitious and avoid the second by not being seditious.

Popularity is no glory. Glory is safety. Glory is got when well deserved. It is not so with popularity. Glory lasts like a mosaic. Popularity is effaced like a crayon drawing.

To plant new truths is easy. To root out old errors is easy. But the paradox in men is to run after that which is new and shun that which is old.

Popularity has its ebbs and flows in the midst of the unstable tide of public judgment. Hence, aspire after that popularity which is the popularity of the heart. It is worth while. Popularity is not to be followed after. True popularity is that which follows after.

SUCCESS IN RELIGION

Have a heart of crystal sincerity. The very secret of success in religion is in that.

It investigates the vital problems of life with ease. It makes you free from blind clings and calculations, thereby opening a channel of communication with the Great Reservoir.

It is the joy which is the beauty of life. The moment a man wakes up to live in the infinite abode of joy and bliss in the shrine of his own heart, that very moment the dual throng of worldly life becomes dead and deprived of its delusive existence.

You must first die if you want to live. That is the law of Vedanta. It is a state of Death-in-life. A seed dies before it becomes a tree. Let the *jiva*, the little egoistic self with all its attributes and adjuncts, become consciousnessless in you so that the Divine Self may be manifest.

The satanic scenes and shows of the deluded world exist labelled with the word 'Perish'. They pull you down to them with all their mundane and material glitter and are matter-deep. The moment you awaken and cast off the scales of vague trust in them from your eyes, they disappear and die.

Don't sit down in the shadows of life's gloom. Insist on ever looking forward to the light. Quickened your energy for the realization of the Self, making your heart ever bolder, and yet kindlier and gentler.

HOW TO MAKE THE BEST OF LIFE

Life has three terms that which was, that which is, and that which will be. One has to learn from the past to profit by the present, and from the present to live better in the future.

One should not waste life in reasoning about the past, complaining of the present, and trembling for the future. In truth, one can only imagine the past in the present and again one can only imagine the future in the present. The present alone is always present to make you live, NOW and HERE.

The most to get out of life is its discipline for oneself, and the best is its usefulness for others. One should have in youth the experience of advanced years and in old age the vigour of youth. Can one say to the seasons "Pass not on, lest I grow old"?

In the Chandogyapanishad, it is said: "Life is a great festival to which we are invited, that we may show *tapas* or self-reunciation, *dama* or liberality, *arjavam* or right dealing, *ahimsa* or non-injury to life, *satyavachanam* or truthfulness."

In the Isa Upanishad there is a call to renunciation in the sense of killing out the sense of separateness and developing disinterested love, the essence of all true religion.

Live in the world, but be not of the world. Play well your part, whether prince or page, to the best of your ability, in the drama of life, on the stage of this world, not as an automaton, but as a Self-conscious being. Swing not between a smile and a tear like a pendulum in the clock of this mundane world.

Rise above all afflictions of earthly existence, unmolested by the world and its ways. Be tolerant with the intolerant, mild with the violent, free from greed among the greedy. Drop anger and hatred, pride and hypocrisy like a mustard seed from the point of a needle.

Banish the blind clinging to sensual sensations, the passions and appetites of the lower nature by conquering yourself on the battle field of life. Morality makes law and not law morality. Blossom as a rose by loving even your enemy who may hate you as a thorn. Let your whole life glow with new brightness.

Be bright with the splendour of your Supreme Self day and night, unlike the sun which is bright by day and the moon which shines by night. Thus prove a wonderful benediction unto yourself and to humanity at large. This is to know the true aim of Life that never ends.

In life, renunciation means to lean on nothing temporal, to be dependent on nothing sublunary, to

be loosened from every tie that binds, and to be free from the sting of the ego.

Do not negate intellect, but supplement it. Intuition throws light on the dark places where intellect is at a loss to penetrate. Intuition is not opposed to reason and understanding. The results of mystic intuition and the results of intellect, if healthy, follow a process of mutual correction and supplementation. Sober life then dawns.

The results of intellect, if not based on intuition, will be dull and empty, unfinished and fragmentary. The results of intuitional insight, if not based on intellectual confirmation, will be blind and dumb, dark and strange. The ideal of intellect is fulfilled in the intuitive experience. In the Supreme all contraries are dissolved.

Religion is not a mere formal cult or an ethical discipline or a dogmatic creed. It is to transcend the superficial and ephemeral distinctions, to go beyond the fluctuating particulars of time and space, and to transcend your exclusiveness, your individuality, the name and form. Rather have you to come out of yourself and find that your life is not an end in itself, but a means to something extremely transcendental.

No life is an island. Liberation is not the isolation of the immortal divine Self from the mortal human life, but is, in a sense, the transfiguration of the whole man with no tension or friction. It is no world-negation, but deification of all. It is, in short,

self-abnegation. In life, one should not cheat oneself by superstitions of the mind and superimposition of the world.

Learn the eternal values of life. The worldliness of the world should not prove a prison, much less a grave. You need not be *pro* this and *anti* that. Untouched by aught of earth, learn the knack of handling mind and its moods, world and its problems, and forget. But never abuse them and remember all through life. Let wisdom shine in the sweet and tranquil expression, as well as in the storm and stress of life. Let there be the final blending of both in the harmonious flow of life.

Sri Sankara says: "The root of all obstacles, in the pursuit of Truth, is the first form of ignorance called the 'ego'. So long as one has any connection with the 'ego' so vile is it, there cannot be the *least* talk about liberation from ignorance.

Swami Vivekananda says: "Can anything be attained with any shred of 'I' left?" Reason is penultimate and experience is ultimate. Thought expires in experience.

It is said: "The validity of scientific conclusion depends upon the eliminating of the subjective element. The scientific man has above all things to strive at self-elimination."

Stand apart as the changeless to watch the constant change or flow of thoughts. You are the

knower of your thoughts. You illumine them and energize them. You can either associate or disassociate yourself from your mind. You are the Divine Presence of Awareness.

Thinking lack is a stumbling block in life. Think abundance in every corner of your life and thought. No lack is there in the Infinite. To have mere forethought is not enough. You should have foresight too. "He who only sees the rain cannot behold the rainbow beyond." Do not hide your Light under a bushel. You are the Light and the Way.

Modern man, burned down to the butt-end of his soiled life, is heavy-laden in this world of tragedy and tears. He is not able to let in the sun-shine Consciousness of Divine Realization. He is not able to sweep out the unrealities and the impurities of his thought from ignorance. If he is to open his heart to the Supreme Within, he should learn to shut out the ego.

Keep your life in divine order which means justice and righteousness, balance and perfection, harmony and wisdom. Let the law of the divine order be at work in you and in your life. Philosophy is a lonely pilgrimage of the Self and is, no doubt a function of life. Self-realization is the flight of the Alone to the Alone.

This world is mirage-paradise of earthliness. When one becomes wise as to the truth of the mirage, one may see the mirage without being deluded. Simi-

larly, a strange experience, apparently self-contradictory, is that of being a witness to one's own death. It is like a living husband saying that his wife has become a widow. It is, no doubt, an apparent contradiction which dissolves itself on realization that the *one* that sees is different from the *one* that dies. The seer is the Self and the dier is the body. The Self is ever indestructible, eternal and absolute.

In life, forget the non-essentials that change. Remember the essential that never changes. Forget the man-made inequalities and injustices, and achieve sweetness in life. In the higher state of enlightenment, you must be *your own*. Such a revelation is not an objective state of knowledge and understanding but a subjective state of intuitive experience and infinite bliss.

Be not weighed down by false concepts and beliefs. Become aglow with radiant life. Break through the pattern of negative thinking. Be lifted out of the murky darkness of sense thought. Be never at cross-purposes in yourself. Tap the great reservoir of divine life. Discrimination and detachment are needed to play the game of life, to reject the unreal and to receive the Real.

Let your life declare, not universal brotherhood but, universal oneness. *Asti*, 'isness', is the basis of all unity. Begin at the very bottom of life and reach its very summits. There should be an intimate relation between the truth of philosophy and the daily

life of an individual. It is that which makes religion alive and real.

In life, the higher you climb, the greater the Radiance. The path grows steeper nearer the summit. Reason becomes fragile. Law begins to limp. Night and day become dissolved, and time, space and causation evaporate, and the speck of the apparent ego is swallowed up in the infinite expansion of the Supreme Self, the best of life. Divinity shines forth from every face. The changeless ever remains unchanged. Hence see not life from the view-point of the moment, but in the radiance of eternity.

True liberation or *moksha* is not an intellectual type of knowledge, not a fit of emotional or volitional escape, not a mediate or second-hand apprehension of Reality, not a cheap form of pragmatic value, not dogmatic and unphilosophical, and not bound to any sect, society, or social order.

True freedom or liberation is the spiritual nature of man. It is his glory and spiritual awareness of Reality. It is a state of bliss where all his doubts and disbeliefs are dispelled.

Swami Vivekananda says: "We are the greatest God that ever was or ever will be. Christs and Buddhas are but waves on the boundless ocean which I AM."

BHAGAVAN SRI RAMANA MAHARSHI

Sri Ramana was of few words. Silence was his language. Self is best taught in Silence. Speech gives a distortion of the Truth. Self is beyond speech and thought.

Sri Ramana says: "Silence is ever-speaking, it is the perennial flow of language. It is interrupted by speaking; for words obstruct the mute 'language'. Oral lectures are not so eloquent as Silence. Silence is unceasing Eloquence. It is the best Language."

Sri Ramana's Self-expression lies in direct vision and perception and not in erudition and intellectual jugglery. He was a sun to drive away the darkness of chaos and confusion. He was a non-dualistic world-teacher of the summit mystical insight.

His life was a practical demonstration in regard to what is ordinarily termed the unseen, unknown, infinite, eternal and absolute. He was indeed the living example of the Supreme Consciousness of the Self, the One without a second.

The riddle of his life was a unique Science to all scientists. His apparent lack of university learning proved an asset rather than a handicap. He was thereby entirely unbiased. Wholly and completely

he gave himself up to Self-realization through which the divine peace, power and plenty flowed with unalloyed clarity.

Sri Ramana's was a definite revelation of the Bliss of All-ness. His was a definite expression of the Unity of Existence and the Oneness of humanity. He led a life of dynamic divine force with holy fires burning within him.

Sri Ramana was a glowing personality. His heart was over-flowing with tenderness and sweetness. He was ever dwelling in 'the white radiance of eternity'.

THE DIVINE AWAKENER

BY

SWAMI RAJESWARANANDA

3rd Edition (1960) 490 pp. Price Rs. 5-50

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The adventurers of spiritual ascent will enjoy the swamiji's experiences. The book bears witness to the life of the Spirit within.

—East and West, Hyderabad (Sind)

Besides the speeches and writings of Swami Vivekananda, those of Swami Rama Tirtha also influenced the life and thought of Swami Rajeswarananda. In the Godavari District, Andhra Pradesh, an Asrama was founded at Totapalli Hills by Swami Omkar—the significant name 'Santi Asrama' was given to it. Swami Omkar too was a lover of Swami Rama Tirtha's teachings. Swami Rajeswarananda moved from Madras to Santi Asrama, was in charge of the institution during the absence of Swami Omkar in America, and consolidated the work of the Asrama. In 1927, he started publishing two journals from there, 'Peace' in English and 'Santi' in Telugu. The two monthlies continue to be published from Santi Asrama.

In 1946, Swami Rajeswarananda founded a spiritual retreat, Upanishad Vihar, at Kalahasti. The location of the Vihar was ideal for purposes of contemplation and inward quest. About two miles from Kalahasti town, on the eastern bank of Suvarnamukhi, a fine Asramam sprang up, with the Kailasagiri range as the back drop. Swami used to spend a few months every year at Upanishad Vihar, giving spiritual discourses and guiding aspirants who went to him.

Swami Rajeswarananda was one of the early seekers to go to Tiruvannamalai and receive the grace of the Sage of Arunachala, Bhagavan Sri Ramana. He was respected by the Sadhus of India. In one way or another he was connected with several religious and monastic institutions. Collections of his writings have been published several times: the latest of them bears the title, "Dawn of Wisdom".

In his passing away, the world has lost to physical sight a great and inspiring spiritual leader.

T. M. P. MAHADEVAN

